THE CHURCHMAN.

VOLUME XIV.—No. 37. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15. WHOLE NUMBER 713.

PUBLISHED FOR THE PROPRIETORS. NEW-YORK: SATURDAY, NOVEMBER 16, 1844. BY JAMES A. SPARKS, 161 FULTON-ST. {Terms—$3 00 per annum—in advance.

For the Churchman.

An Autumn Morning.

I.

The chastened sunshine, soft and meek,
The autumnal morn beguiles,
While Nature's wan and toil-worn check
Grows ruddy all with smiles.
Upsprings the Wind in stormy glee
His paths of joy to trace,
Calling the leafless trees to be
The playmates of his race.

II.

Gay as the glad breeze, singing low
Around my fire-side blest,
Warm as the glowing beams which now
Brighten Thy day of rest.—
Father of Nature! Parent Mind!
My Saviour—Sun divine!
Spirit that mak'st the rushing wind
Thine emblem and Thy sign!—

III.

A grateful heart, my God! to Thee
Its tribute fain would bring;
Oh! spurn not Thou, though poor it be,
Such lowly offering.
Sweet visions greet my soul to-day,
Borne on those early rays;
Let not their glory pass away,
Unsanctified to praise.

IV.

Oh Christ! my king, my Righteousness!
Fast wanes the weary night,
Soon shall Thy gracious presence bless
Th' eternal day-dawn bright.
How shall Thy beams of glory break
On Faith's uplifted eye,
And every ransomed soul awake
To boundless ecstasy! W.

November, 1844.

Popular Preaching in Ireland.

The sermon at the Established Church was extempore, *as usual*, according to the prevailing taste here. The preacher, by putting aside his sermon-book, may gain in warmth, which we don't want, but lose in reason, which we do. If I were Defender of the Faith, I would issue an order to all priests and deacons to take to the book again; weighing well, before they uttered it, every word they proposed to say upon so great a subject as religion; and mistrusting that dangerous facility given by active jaws and a hot imagination: Reverend divines have adopted this habit, and keep us for an hour listening to what might well be told in ten minutes. They are wonderously fluent, considering all things; and though I have heard many a sentence begun whereof the speaker evidently did not know the conclusion, yet, somehow or other, he has always managed to get through the paragraph without any hiatus, *except perhaps in the sense.* And, as far as I can remark, it is not calm, plain, downright preachers who pursue the extemporaneous system for the most part, but pompous orators, indulging in all the cheap graces of rhetoric—exaggerating words and feelings to make effect, and dealing in pious caricature. Church-goers become excited by this loud talk and captivating manner, and can't go back afterwards to a sober discourse, read out of a grave old sermon-book; appealing to the reason and gentle feelings, instead of to the passions and the imagination. Beware of too much talk, O parsons! *If a man is to give account of every idle word he utters*, for what a number of such loud nothings, windy, emphatic tropes and metaphors, spoken not for God's glory but the preacher's, will many a cushion-thumper have to answer! . . . Mr. G.'s church (though there would be no harm in mentioning the gentleman's name, for a more conscientious and excellent man, as it is said, cannot be) is close to the Custom-house in Dublin, and crowded morning and evening with his admirers. The service was beautifully read—Then came the sermon: and what more can be said of it, than that it was extempore, and lasted for an hour and twenty minutes? The orator never failed once for a word, so amazing is his practice: though, as a stranger to this kind of exercise, I could not help trembling for the performer, as one has for Madame Saqui on the slack-rope, in the midst of a blaze of rockets and squibs, expecting every minute she must go over. But the artist was too skilled for that; and after some tremendous bound of a metaphor, in the midst of which you expect he must tumble, neck and heels, and be engulfed in the dark abyss of nonsense, down he was sure to come, in a most graceful attitude too, in the midst of a flattering "ah," from a thousand wondering people.

But I declare solemnly, that when I came to try and recollect of what the exhibition consisted, and give an account of the sermon at dinner that evening, it was quite impossible to remember a word of it; although, to do the orator justice, he repeated many of his opinions a great number of times over. Thus, if he had to discourse of death to us, it was,—At the approach of the Dark Angel of the Grave—at the coming of the Grim King of Terrors—at the warning of that awful Power, to whom all of us must bow down—at the summons of that Pallid Spectre, whose equal sceptre knocks at the monarch's tower or the poor man's cabin,—and so forth. There is an examiner of plays, and indeed there ought to be an examiner of sermons, by which audiences are to be fully as much injured or misguided as by the other named exhibitions. What call have reverend gentlemen to repeat their dicta half-a-dozen times over, like Sir Robert Peel, when he says anything that he fancies to be witty?

And it need not be said here that a church is not a sermon-house—that it is devoted to a purpose much more lofty and sacred, for which has been set apart the noblest service, every single word of which latter has been previously weighed with the most scrupulous and thoughtful reverence. And after this sublime work of genius, learning, and piety is concluded, is it not a shame that a man should mount a desk who has not taken the trouble to arrange his words beforehand, and speak there his crude opinions in his doubtful grammar? It will be answered that the extempore preacher does not deliver crude opinions, but that he arranges his discourse beforehand; to all which it may be answered, that Mr. —— contradicted himself more than once in the course of the above oration, and repeated himself a half-dozen of times. A man in that place has no right to say a word too much or too little.

And it comes to this,—it is the preacher the people follow, not the prayers, or why is this church more frequented than any other? It is that warm emphasis, and word-mouthing, and vulgar imagery, and glib rotundity of phrase, which brings them together, and keeps them happy and breathless. Some of this class call the Cathedral service Popish—downright scarlet—they won't go to it. They will have none but their own hymns, no ornaments but those of their own minister, his rank incense and tawdry rhetoric. Coming out of this church, on the Custom House steps hard by, there was a fellow with a bald large forehead, a new black coat, a little Bible, spouting—spouting "in omne volubilis ævum,"—the very counterpart of the reverend gentleman hard by. *It was just the same thing*, just as well done, the eloquence quite as easy and round, the amplifications as ready, the big words rolling round the tongue, just as within doors.—*Irish Sketch Book.*

From the English Churchman.

The Queen's Visit to Scotland.

Feeling as we do the utmost respect and reverence for the kingly office, as God's ordinance, we cannot but entertain very serious apprehensions that the present indefensible practice of retailing, for the amusement or sneers of a whole empire, the daily life of the sovereign, may, more than anything, lessen the national love and confidence in our anointed ruler. A royal progress, without a royal chaplain, is a phenomenon as startling to our old Caroline, even if Erastian, notions of a king, as it would have been incomprehensible to the mind of an Andrewes or a Laud. It is small wonder, then, if the minor details and accessories of the picture are out of drawing, while the whole conception of the piece is so contrary to old experience.

One main object of the recent Royal visit to Scotland, was to engage in field sports. The *British Magazine*, and periodicals of that calibre, may possibly think proper to state that we are combining the sporting journal with our accredited functions by even an allusion to this subject. Be it so: it is an imputation of which we are utterly careless. But while one of the Royal duties—that one which is now more than others generally recognized—is to set a good example, we have a right to complain of the ludicrous and silly practice of special reporters detailing the worse than common place gossip of a court, if such gossip offends either the recognized English feelings, or the more delicate, yet very influential, sentiments of humanity and mercy, as hitherto characteristic of England. Field-sports then, at the best, are to the Christian a very perilous pursuit. The highest minds among us probably abstain from them for reasons which we do not ask the world, or life as it is called, to enter into. It is felt by some that the rough and course nature of those who engage in sporting, as an ordinary pursuit, is a startling warning of their incompatibility with an earnest walk. It is not for nothing that the character of Esau, a wild, good humored, careless sportsman, yet utterly unspiritual, and in the end reprobate, has been revealed. The tendency of sporting to engender cruelty and other vices, and certain half-defined duties which, as Christians, we owe to that mysterious mass of life, the animal creation, whose death and sufferings may in some awful way be connected with our own sins; these and kindred thoughts compel many to believe that field sports, if not strictly unlawful in the general, are not, to say the least, expedient to any; and never to be engaged in by those who aim, however imperfectly, at a religious life.

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But what we are "driving at," as they say, is this. The following paragraph appears in the *Times*:—

"Lord Aberdeen's otter hounds having been here for some days, and there being no chance of any otters being found in this part of the country, an otter was this morning brought over from Kelso. It had been sent for from Lord John Scott, who arrived at the Castle this morning. Orders had been given to accelerate all the usual movements of the household, in order that the sport might be seen as early as possible. At a few minutes after nine, however, a heavy rain began to fall, and it was feared that Her Majesty would not be able to go out. Apparently, however, Her Majesty has learned to disregard all such inconveniences, and accordingly the orders were not countermanded. Sandy Macara was sent on to the outer gate with the pony, and Her Majesty and the Prince drove out a few minutes after to the spot from which the otter was to be started. Lord Charles Wellesley, Lord Glenlyon, and the Hon. Captain Murray attended Her Majesty on horseback; and the Earl of Aberdeen, Lady Canning, and Lady Caroline Cocks, also proceeded to the waterside in another carriage. Arrived at the spot, Her Majesty mounted her pony, although rain was pouring heavily at the time, and prepared to witness the sport along the banks of the stream. Lord Glenlyon held the pony, and the Hon. Captain Murray held an umbrella over Her Majesty. The otter was started at a point under the hill of Tulloch, in the Garry water, a few hundred yards above the village of Blair Athol. The Prince followed on foot close on the hounds, which hunted the otter a short distance up the river, affording pretty good sport, until at length, in about twenty minutes after the first start, he took to the land, and was seized by one of the hounds. The huntsmen took him off, and flung him back again into a deep pool. He darted to the other bank of the stream, where he earthed. Unearthed again by the huntsmen, and started afresh, he gave the hounds some trouble for about ten minutes longer, when they killed him, and he was speared in the usual way by the huntsmen. The otter, when fairly spent, crawled up the bank near where the Queen was, and the hounds of course were upon it. Her Majesty turned away her head while they were worrying the animal. The whole hunt was confined within a comparatively short distance, in order that Her Majesty might be better able to follow the sport throughout, and perhaps, on the whole, the hunt afforded a good specimen of the general characteristics of a scene so rarely seen by natives of the south. It is questionable, however, whether the otter, after so long a confinement in a close box, could have preserved the requisite spirit to afford a thoroughly fine hunt. The Prince and the gentlemen of the suite, and the others who were present, followed the sport very keenly, and the scene was exciting in the extreme, from the deep baying of the hounds, the shouts of the huntsmen, the occasional yell of a dog that got a bite, and the anxious faces and rapid movements of the distinguished spectators."

Now, we have no great affection for otters in general—we have not forgotten Isaac Walton's hunt at Amwell Hill—but, let the *British Magazine* say what it pleases, we hold it to be our duty to state distinctly that this whole business, *as reported*, was exactly as unpleasant to read about, and unsportsmanlike and un-English, as any badger-bait in Tothill Fields, any bull fight in Spain, or any dog Billy crunching rats ten per minute. Say what people please in defence of field sports, is there any palliation for the miserable death of this poor caged and worried otter? Why, the poor beast could not even run! The huntsman who "flung him into a deep pool," ought to have been flung in after him; and, as for Her Majesty, why we only regret that it did not rain a little harder. With the unconscious pathos of the *Times* reporter—"The otter, when *fairly spent, crawled up the bank* near where the Queen was. . . Her Majesty turned away her head while they were *worrying* the animal," we desire to contrast two parallel passages from English Classics; and this we do to prevent, as much—and very little it is—as in us lies, any precedent being drawn from this, the first, and, we trust, the very last instance of worrying a tame otter to death for the gratification of a lady under an umbrella—and calling this sport!

"If I was under any concern, it was on the account of the poor hare, that was now quite spent, and almost within the reach of her enemies, when the huntsman getting forward threw down his pole before the dogs. They were now within eight yards of the game. . . At the same time Sir Roger rode forward, and alighting, *took* up the hare in his arms, which he soon after delivered to one of his servants, with an order, if she could be kept alive, to let her go in his great orchard, where, it seems, he has several of these prisoners of war, who live together in a very comfortable captivity. I was highly pleased to see the discipline of the pack, and *the good nature of the knight, who could not find in his heart to murder a creature that had given him so much diversion.*"—*Spectator.* No. 116. Vol. II.

"An otter-hunt the next day, and a badger-baiting the day after, consumed the time merrily. I hope our traveller will not sink in the reader's estimation, sportsman though he may be, when I inform him, that on this last occasion, after young Pepper had lost a forefoot, and Mustard the second had been nearly throttled, he begged, as a particular and personal favor of Mr. Dimmont, that the poor badger, who had made so gallant a defence, should be permitted to retire to his earth without further molestation.

The farmer, who would probably have treated this request with supreme contempt had it come from any other person, was contented, in Brown's case, to express the utter extremity of his wonder. 'Weel,' he said, 'that's queer aneugh!—But since ye take his part, deil a tyke shall meddle wi' him mair in my day—we'll e'en mark him, and ca' him the Captain's brock; and I'm sure I'm glad I can do ony thing to oblige you—but, Lord safe us, to care about a brock!'"

We would have gladly chronicled "the Queen's Brock," or rather, *otter*.

Stone Altars.

Much has of late been said on the subject of Stone Altars; and, as it were to be expected, the perverse ignorance of party, in place of ecclesiastical, or rather hierurgical, knowledge has been displayed in a distressing way during the course of the dispute. With the petulant inconsistency which we have so often had occasion to deplore—they whose watchword is private judgment, and whose practice is a capricious preference of their own or their party's fancies to Canon and Rubric, have recourse to authority; and the very same writers who boast to owe no duties to the unanimous voice of sixteen centuries of the Church, require us to yield implicit obedience to the doubtful recommendation of a single Bishop, the orders of that very religious person, Protector Somerset, or the precarious Injunctions of a woman's Privy Council. We are to bow down, it seems, to the golden image of a Grindal and a Becon: while the Saints and Martyrs, the Councils and Confessors, the Bishops and the Doctors of the whole Catholic Church are to be as Baalim and Ashtaroth.

This is but a theoretical inconsistency; but a more ludicrous practical one remains to be told, which, were it not past contradiction, really is so transcendantly ridiculous, that we hardly expect to get belief for what we are about to tell. First, what is a stone altar? Certainly not necessarily a panelled structure of stone, as the veriest tyro in Church matters must know or if he does not know, he is not called upon to write or talk on the matter. But a walk through the Romanist church in St. George's-fields, or a glance at Mr. Pugin's cooks, or at Dr. Rock, would teach him that an altar is an altar, even according to the strict Tridentine interpretation, whether supported by panels, or brackets, or legs, or a frame. The essence of an altar is defined in the General Rubrics before the Rite of the Mass in the Roman Missal:

"Altare——debet esse lapideum——*vel saltem* ara lapidea——in eo inserta, quæ tam ampla sit, ut Hostiam et majorem partem Calicis accipiat."

And for this reason, frames supporting stone or marble slabs fully answer the requirements of even the Roman Missal itself. Whether the structure is or is not moveable, does not affect its essential character; a stone slab, or even an inserted piece of stone large enough for the chalice to stand upon, fulfils the definition of an altar, interpreted in the strictest way; and for this reason *stone slabs are stone altars*; and Canonists and Ritualists will hold them to be such.

Now can it be believed that in the Church of Havering-atte-Bower, of which Mr. Faulkner is incumbent—Mr. Faulkner, the notorious non-resident Vicar of S. Sepulchre's, Cambridge—Mr. Faulkner, who has brought his action against the Cambridge Camden Society for erecting a stone altar-table—Mr. Faulkner, who will not allow his Cambridge Church to be opened till this idolatrous stone altar is removed—will it be believed, that in his Essex Church of Havering-atte-Bower, where this Mr. Faulkner officiates every Sunday, the altar-table is a *marble slab*, supported by a wooden frame? And yet more, that in the Church of St. Antholin, London, of which Mr. William Goode is rector—the same Mr. Goode, who has just put forth a pamphlet, with the extremely untrue title, "Altars prohibited by the Church of England,"—the altar-table is constructed in precisely the same way, a *marble slab* (ara lapidea,) supported by wood? Can mischievous folly go further than this? For ten or twenty years Mr. Goode uses a stone altar without a murmur, and then to have a "fling at the Puseyites," all of a sudden finds out that Haddon and Foxe and Fulke—*tales tantique viri*—have written most miserable nonsense about what they did not understand, which nonsense Mr. Goode thinks proper to republish, labelled "Altars prohibited by the Church of England."

We have said that it is untrue that the Church of England has forbidden stone altars: we are bound to show this. What is the Church of England? Let us hear Mr. Goode. P. 8:

"From K. Edward's journal, we find—a general order *issued by the Council*—'letters sent to every bishop to pluck down the altars.'"

From which interesting document, at p. 9, Mr. Goode quietly draws the satisfactory conclusion:—

"There can be no question, then, what from this time during the remainder of the reign of Edward VI. was the *law of the Church* in this matter."

Which is true enough, if this Privy Council and the Church are identical, but not otherwise.

Then we are presented, through four dozen weary pages, for Mr. Goode's style is not light, with what Becon said—and what Sampson thought—and what Ridley permitted—and what somebody else suggested—and what this Bishop inquired—and, with Grindal's stone-breaking exploits, which are narrated with superfluity of unction and italics, and so on all the way down to Laud, further than whom Mr. Goode deponeth not. And with reason, too. For here comes the whole pith of the question, upon which we must enlarge a little.

What have we to do with all these extracts and opinions? Is all this the Church of England? Supposing that *we* were to take our stand upon the *first* Book of Edward, would Mr. Goode allow this? "Certainly not: this was not the developed view of the Reformers," he would reply, which is quite true. At what point, then, are we to stop? Why with Grindal and Abbott, which is Mr. Goode's perfectionated Reformation, rather than with Andrewes and Laud, which may be that of Mr. Goode's neighbors? Why are we to owe more suit and service to the Visitation Articles of Parker than to those of Montague? Why should one Bishop be "the Church of England" more than another? What is the Elizabethan age to us which the Caroline is not? Where is the authority in one more than in the other?

For it seems to us that the time has come to speak out distinctly that the Reformers are nothing whatever to us: as Church of England men we care neither what they said nor what they did. If the first Prayer-book of Edward VI. has no claims upon our obedience because it was subsequently altered and the Church resettled, neither has the second Book, as such, because it, in its turn, has been also subsequently altered and the Church resettled; and that more than once. *We are not bound to go one step beyond the last revision of the Prayer-book.* If the "known opinions" of the framers of the Prayer-book are to be the exponent of the sense of the Prayer-book to those who received it in its first integrity, that is from Elizabeth to the Hampton Court Conference, this principle holds equally well for us: and we appeal to the "known opinions" of the revisers of the Prayer-book at the Savoy as the best exponent of the sense of the revised Prayer-book to us. The revised Prayer-book—the Prayer-book enjoined at the last revision—is our standard. The Divines of the Restoration—and not the Divines of Edward VI.—are *our* Reformers: these are "our Reformation principles." If the Reformation was incomplete in 1549, as the change in 1552 showed, it was equally incomplete in 1552, as the changes in 1604 and 1662 show. Why, when in such a book as Mr. Keeling's there are four Reformed Prayer-books in parallel columns, we are to be tied down to the second (Edward's and Elizabeth's) and to the views of *its* compilers, all of which have been set aside long ago, rather than to the fourth (Charles the Second's) which already remains in force, and to the views of *its* compilers, passes conjecture. And as Mr. Goode is fond, when it suits him, of a little State authority, we ask which Prayer-book does the Act of Uniformity enjoin, that of 1552 or of 1662? The last English Reformation—the final one—was that of the Restoration; we cannot repeat it too often: Cosin, Sanderson, Heylin, Hackett, Gunning, Pearson, Sparrow, Thorndike, these are "our Reformers," because these revised the Prayer-book, and left it such as we have it, and such as we are bound to use it, and according to *their* teaching and principles are we to understand it too, if the *animus imponentis* is the standard of interpretation; and therefore to them, and to their principles *alone*, we owe any deference or obedience. The Prayer-book of 1552 is of no more authority to us than the Prayer-book of 1549: the opinions or the practices of the one year are not more binding to us than those of the other; and as Mr. Goode will not allow us to take any advantage of the Communion Office of the first Book of Edward VI. we certainly do not intend to be restricted to the miserably mutilated Liturgy which was in use from 1552 to 1662. We have as much, or as little, to do with the one as with the other.

And now it will be asked why are we thus particular in distinguishing between the obligations entailed *upon us* respectively by the Prayer book before the Restoration and the Prayer-book after the Restoration; and what has all this to do with Stone Altars? Because it is as clear as light, that *the doctrine of the Eucharistic Sacrifice was only intelligibly brought out by the Prayer-book at the last review*, i. e., at the Savoy Conference of 1662. We do therefore admit that Altar and Sacrifice are correlative terms: we do admit that "the leading Protestant Divines" consistently rejected both; that *they* did prohibit altars; thus far, we and Mr. Goode are at one; but we add, all this is nothing to us; for their doctrines or for their doings we do not desire to be held responsible. By the mercy of God, through Bishops Andrewes and Laud we regained the doctrine, and with the doctrine we recovered the Altar: the doctrine was enshrined in the additions to the Prayer-book in 1662, which is ALONE binding upon us, (the "Oblations" &c. then first inserted,) and a stream of authorities, unquestioned and unquestionable, show that *Altars* have been erected since the time of Andrewes, because since the time of Andrewes we have in this Church of England maintained the *doctrine*, which involved the thing. When we had no Sacrifice we had no Altars: now that we have the Sacrifice we have the Altar. Therefore, if Mr. Goode choose to quote against present practice one way letters and injunctions before the last Reformation of 1662, we might just as well quote Synods and Constitutions of the thirteenth and fourteenth centuries, also against present practice another way: and he has yet to show how all his authorities before the Great Rebellion affect us,—we ask, therefore, how it is that the Coronation Service, which employs the word altar, still exists and is used at Westminster Abbey, *where there is an altar* to match the service—how it is that so many Cathedrals, Parish Churches, and Collegiate Chapels retain stone altars,—and lastly, how it is that he and his friend Mr. Faulkner have in their own Churches, Stone Altars, too?—*Eng. Church.*

Communications.

For the Churchman.

A Tract for the Times.

How the Ministrations of the Gospel should be supported in Parish Churches.

"*They shall not appear before the Lord empty; every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee.*"—The Lord by his servant Moses.

The Christian Church is modelled after the Jewish; it has the same origin; it has the same design; it uses the same instrumental means to effect the purposes of God.

We cannot fail to see this in regard to some of the more prominent features. For instance, the unity of the Church is allowed to be one, although it has existed under various dispensations. The origin of the Church is the same, although prophets, apostles, and the Son of God have been the individuals whom the Father has chosen to make Jerusalem the praise of the whole earth. The Holy Spirit has been one and the same in all places, and ages, and people, working in us both to will and to do of the good pleasure of God.

We have not been sufficiently careful, however, to observe the similarity in some minor points, which upon first sight may seem to be of too little importance to require our serious consideration. Truth very often lies hid and concealed, until by some dispensation of providence, the evils with which it has pleased God to afflict us work their own cure, leading us to reflect and act upon that plan which he has given us.

The subject which this paper brings for the consideration of the reader is, *the maintenance of the ministrations of the Gospel in any given community.* And to this topic the words are accommodated: "they shall not appear before the Lord empty; every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee."

At present there prevails three ways of meeting those expenses which are attendant upon having "them which labor among you, and are over you in the Lord, and admonish you," 1 Thess. v. 12. The first is that of endowment, which arises from a charitable disposition that is the "grace of God given to the Churches," 2 Cor. viii. 1: and is mostly exercised by individuals who, when they can no longer enjoy their wealth or use it as a means of greater accumulation, bestow some of their earthly goods to the maintenance of the Gospel. The second is a business transaction—a mere matter of dollars and cents—to obtain the greatest amount of money that the seats will bring; obtained, under some circumstances, by a tax annually laid by the Vestry according to the deed of purchase, and under others, by letting them for the year. The third way is not to make merchandize of the house of God, neither by renting or taxing the seats, but assigning to all who feel disposed to come and worship God, a place. Under this arrangement the expenses for the congregation are defrayed by raising a subscription, which may be collected at the end of three, six, nine, or twelve months.

You will observe that the practice which generally obtains in the present state of the American Church, goes immediately to the subversion of the sound principles contained in these words: "They shall not appear before the Lord empty: every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee." Now we appear before the Lord empty; but what says this text of holy Scripture? "they shall not appear before the Lord empty." Can there be a plainer contradiction? Throughout the Churches of this favored land there are very few who can say we have conformed and are conforming to what the Lord requires to be done. Think it not, brethren, a mere precept which was applicable to the Jews, the best that could be adapted to the peculiarities of their ecclesiastical polity. There is good reason to believe that it is best under all conditions and circumstances. Under forms of civil government the law can force the unwilling, the remiss, and the rebellious, to the payment of their just proportions towards the expenses of that organization from which they derive the numerous blessings enjoyed. Without the strong arm of the law, governments would quickly turn bankrupt, and every vestige of them be destroyed. We have *not* yet been able to conceive of a voluntary system, except in what is justly considered the mad fanaticism of some party leader, for the maintenance of the authority and efficiency of the civil "powers that be." The Church, unlike the State, is professedly, according to the declaration of its Founder, not of this world: John xviii. 36. How then are we to get along with that which is connected with the spiritual kingdom of the Saviour—the expenses which necessarily attend the existence, the progress, and accomplishment of the aims of the visible Church? It may be answered, in accordance with the general spirit of the arrangement made for the support of the Gospel, by making such provision as we already have made; it is what has long been practised; it is best so. But this is settling the matter rather too summarily. Perhaps the mode of making provision is wrong; long continuance will not justify a bad practice; it may not be best as it is. The Church does not wish to compel the payment of rents and subscriptions, but yet a sufficient sum must be raised to continue the ministrations of the Gospel. She will not force, yet she must always exist. What is to be done? What mode shall be adopted by which to gather the voluntary contributions of her members, in order that they may have the consolations of religion when they are summoned to "the dark and silent tomb," its support in times of adversity, and while pursuing the devious paths of this world? It is by adopting that system which God has approved; which was under the Jewish dispensation, and has been, in purer circumstances of the Church, so much more effectual to the pulling down of the strongholds of sin;—by not appearing before the Lord empty. As we cannot appeal to the law of the land, we must appeal to that higher law, the law of God. We must support the Gospel because it is the will of God which we love to obey.

By not appearing before the Lord empty, we meet the exigency we are considering in a way which gives several decided advantages over that system which is now too widely prevalent. It brings the subject always before the mind as a Christian duty. It is inculcated as such by the Apostle Paul:—"Upon the first day of the week, let every one of you lay by him in store:" 1 Cor. xvi. 2. Now it may or may not be done under religious considerations. The tax is levied, the annual rent is agreed upon, and the subscription is raised, in the way of a mere business transaction. Considerations of duty derived from the word of God, may not necessarily enter into the minds of those who contribute to the support of the Gospel. How many have fully realized the expression of the Saviour who says, it is more blessed to give than to receive. By the frequent exercise of giving, it becomes one of our religious habits, and thus it is a part of ourselves; it is done with the free assent of our own individual wills; whereas taxes and subscriptions are often paid with great reluctance. The amount, when paid at once, seems so great when the influences of religion are not at work in the heart, that it produces oftentimes a sense of regret in the individual; and thus before God his offering is an abomination in his sight, for "God loves a cheerful giver:" 1 Cor. ix. 7. Another advantage will be, it will keep the minister and congregation out of debt. There will be, on the one part, no arrearages of salary to be paid, and no contention about subscriptions; and, on the other, the circumstances and expenses may be modified so as to suit the amount of income received.

This is the rule of action which we find prescribed to the ancient people of God, under like circumstances in some respect as ourselves, practised while the Saviour was upon earth: Matt. xii. 41, Luke xxi. 1; and enjoined as a rule of duty upon the Corinthian converts, in accordance with the "order" given to the churches of Gallacia by the Apostle Paul: 1 Cor. xvi. 1-3.

The application of the rule to individuals, "they shall not appear before the Lord empty," is to be made according to the direction of the Lord, also: "Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee." The natural heart is disposed to say in regard to its possessions, "My power, and the might of my hand, hath gotten me this wealth." But it is the Lord that giveth the power to get wealth, "that he may establish his covenant:" Deut. viii. 17, 18. The purposes of God in granting us life, and health, and prosperity, reach farther than we, with our short-sightedness, have any idea of. The earth is the Lord's and all the fulness thereof: he does not design it only for the physical and intellectual good of those who inhabit it; he looks farther, into the spiritual wants of mankind. He makes demands where sense cannot enter, and what it would fail to accomplish if not invigorated by faith. It is for the accomplishment of his grand designs upon earth, that God said to his ancient people he allowed them to get wealth. He is fitting and preparing those whom he chooses, through the covenanted relations which he had made, for the glory which is hereafter to be revealed. For this purpose God requires us to sustain the visible institutions which he has established, by contributing of our possessions according to the blessing of the Lord our God, which he hath given us. This is an equitable demand. We are the stewards of God in relation to all the gold, and silver, and cattle, and houses, and lands. It is true we can say they are our own so far as our neighbor is concerned; the law of right gives us a claim to them which he does not possess. This is language which applies only between man and man. When we come to view the relation of property between man and his Creator, Redeemer, and Sanctifier, these views and such language are unjustifiable. We have no right, we have no title to any thing which we have possession of. The round world is the Lord's and they who dwell therein. Every thing is designed for the glory of God. The earth continues her annual course; the sun sustains his central position; the stars twinkle in the firmament of heaven; seed time and harvest, summer and winter, by turns prevail; not that these may declare a God who sustains a material creation only, but that they may afford the occasion whereby God, through the creatures of his own hands, is declaring all things subservient to his glorious Being, observing the sparrow that falleth to the ground, as well as the veriest child who inhabits the globe.

But more than all these things does God regard the Vine which he has planted upon the earth. It is the Church of the living God, the pillar and the ground of the truth, through which he designs especially that his glory shall be manifested to the ages of the world. Nations and kingdoms rise and fall, peace and war, prosperity and adversity, are all made subservient to the instrument by which God intends to manifest his glory among the creatures of his hand. If such be the designs of God, and those too in which we are personally interested, is it not an equitable demand if he lays upon us the duty of contributing of our possessions according as he has prospered us in gaining the riches of this world?

As under the former head, the duty of a weekly contribution was urged by the Apostle Paul as a Christian duty, so also does he speak in the same place of applying that rule to individual cases:" "Upon the first day of the week, let every one lay by him in store, *as God hath prospered him*." 1 Cor. xvi. 2. This is a remarkable coincidence with these words: "Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee."

Self-loving as we are; penurious as the natural temperament of some is; and distrustful as all are lest we should be destitute on the morrow of food, and raiment, and shelter, there no doubt arises consciencious scruples in the minds of many persons, whether they ought in justice to themselves and family, to contribute any thing towards the support of the Gospel in their own midst, much less to its propagation throughout the world. This is the suggestion of caution, of distrust, of sense, in opposition to faith. Now, although it is the part of a Christian to provide for the wants of those who are dependent upon him, yet there are few if any circumstances in this favored country, where the indi-

vidual is in the situation of the poor widow who threw in two mites. While forwarding God's cause, she threw herself upon his providence; and no one has had greater honor bestowed upon them for the hundreds and thousands which they have given for the cause of truth than this poor woman. To reprove and rebuke this faithless habit of mind where there is ability but a want of the disposition to give, God declares, "He that soweth little shall reap little, and he that soweth plenteously shall reap plenteously:" 2 Cor. ix. 6, 7. God ordereth the conditions and circumstances of mankind in regard to their temporal estate. He therefore does not require of the poor man great gifts, nor of the rich man small gifts; his language is, "As he is able, according to the blessing of the Lord thy God which he hath given thee," and "as God hath prospered him." But to the rich and poor he saith, "Let every man do according as he is disposed in his own heart, not grudgingly, or of necessity, for God loveth a cheerful giver:" 2 Cor. ix. 6, 7. Z.

For the Churchman.

An Examination of certain portions of a Book having a very ambitious title.

Mr. Editor,—The first chapter of the Rev. Dr. Stone's work, entitled, "The Mysteries Opened," is devoted to a consideration of the "Result, the Agent, and the Instrument of the Christian's new birth." With regard to the last of these he says, that "TRUTH is the great instrument in the Spirit's renewing and sanctifying work;" that "strictly speaking, this truth is the instrument, and the *only* instrument employed."—pp. 24, 25. "Under our economy of means, this is a *necessary* instrument in His work. With this *only* as resident in His Church, and as making use of an instrument, He enlightens, quickens, changes, purifies, strengthens, comforts, and perfects the soul into a likeness to His own blessed self."—p. 27. "Evidently, the Divine Agent *may*, and for aught that appears to the contrary, *must* use the instrument of Truth in this his first act [of melting the hardness of the heart,] as well as in any and in every *farther* operation."—p. 29. The two passages of the New Testament on which the author seems mainly to rely, are John xvii. 17, and 1 Peter i. 22, 23.* Do they without doubt sustain his views? Let us examine them.

I. "*Sanctify them through thy truth; thy Word is truth.*"—John xvii. 17. This verse constitutes a part of the prayer which, just before his betrayal, our Lord offered up in behalf of his disciples; and to arrive at its meaning it will be necessary to consider the spiritual condition of the disciples, the meaning of the word rendered *sanctify*, and that of the word rendered *through*.

1. Dr. Thomas Scott, the so-called Evangelical Commentator—an authority to which Dr. Stone, I presume, will defer with respect—says, that "the apostles at this time were *truly converted*, called out of the ungodly world, and engaged in a work diametrically opposite to all its sentiments, inclinations, and pursuits." He adds, indeed, that "they needed to be far more completely purified, renewed," &c., through the medium of the word, but this remark has no bearing on the question of the "New Birth." Dr. Scott affirms what Dr. Stone will not deny, (see verse 8,) that when our Lord offered up the prayer, the disciples had been truly converted; in other words, that they had experienced the New Birth. The phrase, "Sanctify them through thy truth," therefore, proves nothing whatever in reference to the instrumentality of truth in the incipient production of sanctification, in effecting the New Birth, in the "first act" of the Spirit upon the heart.

2. The word rendered *sanctify* (ἁγιαζω) signifies to make clean, to make holy, to consecrate, to devote, to set apart, to regard as holy. What is its signification in the passage before us? A reference to the context will enable us to furnish a satisfactory answer. In the 19th verse our Lord declares, "For their (the disciples') sakes I sanctify myself, that they also might be sanctified through the truth." Did he make himself holy for their sakes? Certainly not. He consecrated himself; he set himself apart; he devoted himself to a particular object, and he prayed that the Father would consecrate, separate, and devote them, in precisely the same sense that HE had consecrated, separated, and devoted himself.

3. The word rendered *through*, when differently translated, will guide us to a knowledge of the purpose for which the Saviour had devoted himself, and for which he prayed that the disciples might be consecrated. In Matt. vi. 7, that little but not unimportant word (ἐν) is rendered *for*; "they think that they shall be heard *for* their much speaking." Let us adopt that translation in this instance, and then let us notice how consistently the passage will appear in connexion with the context. The Master had already given to the disciples the *word* or *truth*, (verses 8 and 14,) and they had received and believed it. It now became their duty to communicate it to others, in order that *they* might believe. But the disciples were not sufficiently consecrated for the promulgation of the faith. No Pentecostal effusion had yet been vouchsafed, that "utterance" might be theirs. The Master therefore prays that they may be duly consecrated *for* (ἐν) the propagation of the Gospel. "As thou hast sent me into the world (he continues) even so have I sent them into the world. And for their sakes I sanctify (or devote) myself, that they also might be sanctified," or divinely separated, *for* the extension of the truth. And further; "Neither pray I for these alone, but for them also which shall believe on me *through* (not ἐν but δια) their word." In this view of the passage, all is unconstrained and harmonious; but nothing can be drawn from it to show either that the truth is a "single" and "sole" instrument, or that it is necessarily an instrument in *commencing* the work of sanctification. Under this head I have only to add, that if on a most affecting occasion He who is the High Priest of our profession, fervently prayed that his disciples might be duly and spiritually commissioned to propagate his religion, and more especially with a view to the promotion of unity throughout the whole world, (verse 21) how weighty must be *their* responsibility, and how "sore punishment must hang" over *their* heads, who either authoritatively promulgate their opinions as the truth without being commissioned to do so, or who, having received a commission, are unable through pride, passion, or prejudice, rightly to *divide* the word of truth, and of course to keep undivided the one body of Christ!

II. "*Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever:*" 1 Pet. i. 22, 23. "The Spirit of God (says Dr. Stone, p. 23, 24) does his work by the 'Word of God;' and He does it by inclining and enabling the soul to '*obey the truth*' of that Word. 'Ye have purified your souls *in obeying the truth* through the Spirit,' 'being born again, of incorruptible seed, by the *Word of God*.' It is in 'obeying the truth' that the soul is purified, and divine love generated. The Spirit brings the soul to obey the truth; and, in obeying it, purifies its affections, and excites the exercises of holy love. *Truth* is the great instrument in the Spirit's renewing and sanctifying work." And again: "Truth is the fire which the Spirit applies in melting the hardness of her (the soul's) heart, that it may feel the *power* of truth."—p. 29.

On this passage of St. Peter, with its accompanying commentary, I remark,

1. That if the 22d verse proves any thing with regard to "instrumentality," it proves that *obedience* is one at least of the instruments which the Spirit employs in purifying the soul. "It is in obeying the truth (says our author) that the soul is purified."* This, however, strikes at the very root of the so-called *Evangelical* system of interpretation. The advocates of that system strenuously insist that there is an essential difference between Justification and Sanctification, that the former of these precedes the latter, and that *faith* as *distinct* from repentance, obedience, love, hope, and the like,—that faith which consists in *laying hold* of the Redeemer's Righteousness, is the instrument and the sole instrument of our Justification. (See the Bishop of Ohio's Charge on Justification.) In our author's opinion, St. Peter, when he used the word "purified" had reference to the *first act* of grace, the *new birth*.—p. 21. If Justification, then, precede, and be essentially distinct from Sanctification, we are justified by the Spirit in "*obeying* the truth unto unfeigned *love*." The inference, therefore, is irresistible, either that our author in following St. Peter is "un evangelical," or that the Blessed Spirit may employ more than one instrument in accomplishing his work.†

2. With regard to the 23d verse of this chapter of St. Peter, it will be incumbent on Dr. Stone, if he desires its support, to show undeniably, first, that the *Word* spoken of means the revealed word; and secondly, that as an instrument it is independent of all other instruments; neither of which, in my humble judgment, can be done.

St. Peter teaches us that the Christians whom he addressed had been born again, not of corruptible seed but of incorruptible, by the Word of God, which [Word] *liveth* and abideth for ever.‡ St. John, (chap. 1.) after announcing that the Word was with God, and that the Word was God, and that in Him was *Life*, declares that "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born not of blood, nor of the will of the flesh, nor of the will of man, *but of God*." The writer of the Epistle to the Hebrews, iv. 12, 13, describes the Word of God as quick or *living*, (Ζῶν,) and says, "neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of Him with whom *is our Word or Logos*.§ Here are three passages in which mention is made of the Word; and among them all there is a resemblance sufficient to induce the persuasion on my part that the Everlasting Son of the Father is the subject of discourse in all. Can Dr. Stone, with any degree of probability, show that I am mistaken?

Admitting for a moment, however, that the Apostle Peter is speaking of the revealed word of God as an instrument, how will Dr. Stone prove that it is independent of all other instruments? It will be remembered, that according to his principles of interpretation, "baptismal washing" and "obeying the truth" are to be recognized as instrumental. Is the word of truth, then, the only, the single instrument? Possibly he will still reply that this is THE instrument, (par excellence,) but that obedience is only the result of the action of the instrument, and that baptismal washings are only symbolical of its operations.* If so, let the reader be pleased to turn to a passage on which Dr. S. has expended some labor, and see to what consequences his criticisms will lead. It is in John iii. 5, "Except a man (or a person) be born *of* water and *of* the Spirit," &c. The water, says Dr. S., is only the symbol of the Spirit's cleansing influences. We must be born anew, then, and our new birth must consist in being born of a symbol, and of that which is symbolized; but still we must remember that the symbol is in no wise instrumental in effecting the new birth; we may be regenerated by water *and* the Holy Ghost, and yet the water may take no part in the act of regeneration! And is this the interpretation of the truth which is to win all hearts? Is this the mode of modes by which the grand mysteries of Scripture are to be laid open to our blinded understandings? Credat Joannes aut Petrus—non Ego! It cannot be. Far better is it to suppose that in the process of regeneration two or more instruments may be employed, and that while the Holy Spirit is the efficient cause of the work, truth and water may co-operate, in a manner most mysterious to us, as secondary instrumental causes.†

So much for the *foundation* of Dr. Stone's book. If that wants solidity, what must be the superstructure? The friend, a parishioner of Dr. Stone's, who presented me with a copy of the work, will please to accept of my sincere thanks for the donation, and with them, of my calmly considered essay. R. B. C.

New Brunswick, Nov. 6.

* He also refers to Col. iii. 16, which no more proves that the Word or Truth is the sole instrument in our sanctification, than 1 John iv. 16 proves that Love is the sole instrument. The *Word of Christ* is to dwell in us richly, and we are to dwell in *Love*, or, which is equivalent, Love is to dwell in us. Are *both* sole instruments employed by God to render us acceptable to himself? The author likewise quotes Eph. vi. 17; but unfortunately for him the Apostle in the text and context speaks of several instruments as requisite in our warfare against sin. Truth is the girdle, righteousness is the breast-plate, faith is the shield, the Word of God is the sword; and to these are added the helmet and sandals. In another place (Acts xxvi. 18) the same Apostle uses the expression "sanctified by faith." The shield, then, may be an instrument of sanctification, equally with the girdle and the sword. Turning to p. 77, I find the author speaking of the Holy Spirit, the "Divine Agent which, using Truth as His *single* instrument, seeks thereby the renewal, sanctification, and perfection of all the children of God; and which, *if* He use the preaching of the Gospel as his *right* hand in wielding the sword of the Word for the slaying of sin and error, and for conquering the enmity of the world, does also use the sacraments as His *left* hand in holding over the Church a broad and consecrated *shield* of protection, and in putting to the lips of our souls a full and refreshing cup of consolation." The two hands of the Spirit are here represented as his two instruments, while truth is his single instrument. The "right" instrument wields the Sword which is the *only* instrument of our sanctification; the "left" instrument holds the shield which is *not* an instrument of sanctification. In that great work, therefore, the right hand may say to the left, "I have no need of thee." (See 1 Cor. xii.) Reader! Do the author's figures and illustrations enlighten your understanding? Do you perceive that the *mysteries* are *opened*? I cannot conclude the note without referring to one more passage quoted by Dr. Stone to sustain his theory; a passage which, admitting some of his criticisms to be just, may be ruinously turned against himself. It occurs in James i. 18, "Of his own will begat he us *with* the word of truth," &c. "It is needless to add, (says our author,) that in the passage in James there is *no* preposition governing λόγῳ ἀληθείας. It is what grammarians call 'the dative of the *instrument*.'"—p. 174. But what is his criticism on p. 190, when commenting on Eph. v. 26, "That he [Christ] might sanctify and cleanse it [the Church] *with* the washing of water *by* the word?" "The *washing of water* (he remarks,) is *evidently* referred to as the baptismal emblem of what Christ really effects by his Spirit, through the subsequent instrumentality of *his Word*. Hence, the really *instrumental* character of 'the Word' is so *plainly* indicated by the peculiar form of the expression '*with* the washing of water *by* the Word;' '*with* the washing of water' emblematically representing, '*by* the Word" instrumentally effecting the divinely-cleansing process. In a note he adds, "τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι; the *last* word having the preposition prefixed; the *first* being without the preposition." Now it so happens that the first word here spoken of (viz. the *washing*,) is in the dative, the dative of the instrument! It must follow, then, either that in James i. 18, the begetting by the "word of truth" is only emblematical of what God really effects by his Spirit; or, which is much more probable, that in Eph. v. 26, the really instrumental character of the baptismal washing is indicated by the peculiar form of the expression, it being unquestionably within the power of Christ to effect his purposes by using two joint instruments.

* *Quere:* If the commander of an army, after providing the necessary arms and clothing, were to issue a written order that all his soldiers should appear before him on a certain day, fully equipped, neatly dressed, and ready for inspection, and the order were to be obeyed; which would be *the* instrument of purification and preparation for scrutiny? Would it be the written order? Would it be obedience to the order? Or would it be the part of wisdom to abandon the use of the terms, *sole instrumentality?*

† Archbishop Leighton, who is reputed to be Evangelical, seemed conscious of a difficulty, and remarked (*in loco*) that "the chief point of obedience is *believing*." I beg leave to turn him over to the Bishop of Ohio, who is disposed to condemn Dr. Pusey for saying that we are justified "by obedience in the shape of faith."

‡ On two occasions, (p. 21, 32,) Dr. S. unnecessarily translates the passage so as to read, "the word of the living and ever-enduring God!"

§ This I conceive to be the meaning of the Apostle.

* "The truth is (says the doctor, p. 174) water is neither an agent nor an instrument, but it is the symbol of the agent, or rather of his cleansing influences."

† ἐκ and δια, and the "dative of the instrument," without a preposition, are often used interchangeably in the Greek Testament, to indicate instrumentality. The two former are also used to denote the efficient cause.

For the Churchman.

Romanising Tendencies.

Rev. and Dear Sir,—In your paper of the 2d inst., I read, with some amusement, but with more regret, a very grandiloquent account of the consecration of the three Missionary Bishops, by a correspondent who signs himself or herself T. L.; in relation to which I ask the privilege of offering a few remarks. The tone and spirit of the communication strike my mind painfully as indicative of predilections which are to be deprecated in any member of our communion; while the phraseology employed is at variance with our authorized formularies, and in one or two respects contrary to fact. The writer begins by informing us, that "the august and solemn ceremony" "was performed at the Church of St. Peter the Apostle, in Philadelphia." This is not, I believe, the *corporate*, certainly it has never been the *official* title of the Church mentioned, which has hitherto been designated simply "St. Peter's Church." Then "a magnificent burst of music from the majestic organ, (what a pity the writer could not have added here, in accordance with a ritual which he or she appears disposed to admire, and as far as possible imitate,—and salvos of artillery!) announced the important services of the day."

The "procession entered the church by the western door," (a very unimposing door leading to the vestry room, and concealed by a cumbrous reading desk and high pulpit, might have been added with truth, but that would have spoiled the poetry,) "and moved solemnly down the aisle in the following order, viz., the clerk, (sexton,) the Ven. and Rt. Rev. the Presiding Bishop, &c. &c., attendant Priests bearing the robes of the Bishops elect—Priests in surplice and stole"—but alas! for this lover of pomp and ceremony, no Acolytes with censors, perfuming the Temple with incense!

Now, Mr. Editor, when and by what authority was the title of "Venerable" in the connection as here set forth, bestowed on the Senior Bishop of our Church, and when, as is said of him in the conclusion, did he become "the venerable Primate?" Why too, are the attending clergy spoken of so emphatically as "Priests," instead of the customary designation of "the clergy," and that nearer to the fact too, if, as there probably were, some Deacons among them? The "remainder of the clergy" (here the generic term is properly used) "were disposed *stall-wise* on either side of the chancel, without the altar rails:"—that is in plain English, they were seated on chairs at each end of the chancel, or as nearly so as possible. The "*matin* service of the Church then commenced:"—in the Book of Common Prayer and in the Ordinal, it is called "*Morning Prayer*;" and "*the celebrants*" were," &c.—why this Romish phrase instead of the usual language—"Morning Prayer was read, or was celebrated?" The "Bishop of Indiana" (who is he?) advanced to the *front* of the altar and there commenced the ante-communion service:" and if so, in so doing he occupied a wrong position; the rubric directing the officiating minister, whether Bishop, Presbyter, or Deacon, to stand *on the north side of the Table*. After the sermon, "the Assistant Bishop of Virginia *enunciated* the Litany;" no doubt he did, and that in a very impressive manner, and *prayed* it too, I trust, at the same time. After "an affecting letter of farewell counsel, the newly consecrated *Apostles* were conducted within the rails of the *sacrarium*," (is this a name which the Church gives to the chancel?) "where they *prostrated* themselves before the *altar*;" if they did, it must have been a somewhat awkward and inconvenient posture—particularly, if my recollection of the place serves me, in the chancel of "the Church of St. Peter the Apostle, in Philadelphia,—from which it would require not a little dexterity, incumbered as they were, and that for the first time, with their official costume, to recover themselves and get again on their feet; and moreover, exposing them to have their robes stripped off, for an act of gratuitous humiliation, amounting to a denial of the faith, and the sanction of a damnable error. "*Prostrated* themselves before the *altar*!" Is your correspondent aware of the meaning of such language? Does he know that it is in effect a libel on the orthodoxy of the three Bishops; who, by the by, it would farther appear, by some sort of legerdemain, have been elevated to a rank above other Bishops of the Church who are *successors* of the Apostles, and are *Apostles* par eminence? "The Holy Sacrament of the Eucharist was then celebrated, and administered by the Bishops to a large body of the faithful, and the impressive ceremonies of the day concluded by chanting Gloria in Excelsis" (as a part of the Post Communion service, or as something extra?) "and in solemn benediction by the venerable *Primate*."

Now, Mr. Editor, I am aware that it may appear hypercritical thus to notice this specimen of grandiloquent description; and I should not have thus noticed it, nor noticed it at all, had I not perceived, as I thought, beneath this silly affectation, something more than affectation which required to be checked in its bud—an indication of strong and dangerous predilection for the pomp and ceremonial of a Ritual, which, as a branch of the Reformed Catholic Church of Christ, we repudiate, in common with the doctrinal errors which deform and corrupt it. Why, in describing the simple ceremonial of our Church at the consecration of Bishops, attempt to give it a character of pompous display, from which, though solemn and impressive, it is, and that *intentionally*, far removed? Why employ terms unknown to our Ritual, at variance with the usage of the Church, in this country at least, and calculated to misrepresent her and invite reproach? Why gratuitously give alarm to tender consciences, and disturb anew the peace of the Church, so happily settled by the action and the results of the action, of the late General Convention? *Obsta principiis*, is a salutary and an important maxim; and acting in the spirit of this maxim, as a Presbyter of the Church for upwards of a quarter of a century, and though occupying an humble station therein, having much at heart her peace and prosperity, both of which I regard as endangered by such "novelties," and such foolish affectation as I have been led to notice; I feel it my duty, at the hazard of being deemed officious and of making a fuss about nothing, through your columns to enter a solemn protest against the employment of such objectionable phraseology as your correspondent has adopted, and to warn my brethren, whether clerical or lay, of the danger of indulging in such unnecessary departure from established usage. G. U.

For the Churchman.

The Nestorian Mission.

Mr. Editor,—I read in the Churchman of the 9th instant a notice of the suspension of the American Congregational Mission among the Nestorians, by the action of the Nestorian ecclesiastics themselves. It should be understood that their action had reference only to the *Congregational* Mission, and not to that of the Church of England, which is still in active progress and enjoying the full confidence of the Patriarch. Indeed, the Patriarch himself has formally appealed to the English Church to extend its operations so as to cover the field which has been left destitute by the breaking up of the other Mission. The cause of that disaster was, I am credibly informed, the anti-episcopal and anti-ecclesiastical influence of the Mission,—an influence which cannot be apprehended from the agents of the Church of England. These facts have come to my knowledge in a direct and positive manner which makes their accuracy unquestionable.

Yours, &c. X.

P. S.—I may as well add, to prevent misrepresentations, that at the time and a long while before events narrated in the last Churchman, the English agent was absent from his post, and had no information or expectation of any such events till long after they had occurred. His station is in another part of the country, in Mesopotamia; while the disbanded Mission was in Oroomiah, in Persia. I say this, on the authority of the informant to whom I am indebted for the above written, lest the fact of the Patriarch's having appealed to the Church of England, should be misconstrued as implying any interference on the part of the agent of that Church. X.

To the Editor of the Churchman.

Rev. and Dear Sir,—In the Churchman of the 8th inst. there was published, under the head of "Clerical Changes" the following statement:—

"The Rev. Joshua L. *Marion* has removed from Wellsburgh, Virginia, to *Medina*, Indiana, and has become the missionary there."

I will thank you, in your next paper, to publish the following correct notice, with the remarks that accompany it, if you can find room:—

"The Rev. Joshua L. Harrison has resigned the charge of St. John's Church, Brooke County, and Christ Church, Wellsburgh, in the same county, and has removed to *Madison*, Indiana, and become the missionary there."

The missionary station at Madison is an important one, and if the seed of the Gospel is sown in faith and prayer, an abundant harvest may yet be gathered. There have been difficulties in this station, and difficulties of the most disastrous kind, which resulted finally in the sale of the church edifice, and the dispersion of the congregation. The members of the Church, however, who have remained faithful in their attachment to her doctrines and worship, are anxious to have another effort made to revive the parish, and they are determined to do all in their power to place it in a better condition than it was before the difficulties arose. May God in his goodness grant them abundant success! must be the prayer of every Churchman and every Christian. But to effect this much labor must be performed by the missionary, and strenuous exertions must be made by the people, and to our united efforts must be added fervent prayer to God that his blessing may be upon us, and crown our efforts with success.

The people here are not able to build a church; they will need assistance, and we must appeal to our brethren at the East, and brethren in more favored circumstances, to aid us in commencing the work, and in carrying it forward till it is completed. We need not only a church here, but need almost every thing that is necessary to the due and proper celebration of divine worship and the ministration of the sacraments. To be brief: we need a church edifice, a Bible and Prayer-book for the desk, a set of communion vessels for the Lord's table, elementary books for the Sunday school, and Bibles and Prayer-books to distribute among those who are not able to purchase them.

The population of Madison is now estimated at 5,000, and judging from the healthiness of the place, its pleasant location, and the amount of business transacted in it as the commercial emporium of Indiana, the population will in all probability be increased at no very distant period to 8 or 10,000; and consequently it is important that some effort should be made at once to produce funds, in order to build a church in as favorable a location as can be obtained.

The Romanists have a house of prayer, the Presbyterians 2, the Baptists —, 2 belong to the Methodists, and a third is now building, and the Lutherans worship in the edifice that was built by the Episcopalians, and consecrated some years ago by the Rt. Rev. Jackson Kemper, D.D., the indefatigable Missionary Bishop of the West, and which has passed away from us, and cannot now be recovered. But the members of the Episcopal Church have to assemble in a school-house, where it is difficult to make proper arrangements for the due celebration of public worship.

I have accepted of the charge of the station in the hope that I shall be liberally aided by my brethren in the effort to revive the parish of Madison, and seriously pray that the hope of assistance may be fully realized.

The services, considering all the disadvantages under which we labor, have been well attended since the present effort to revive the parish commenced, and there is a fair prospect that, if it is persevered in, the parish will be revived, and become one of the most flourishing in the diocese.

I have spent almost nine years of my life in missionary labors west of the Allegany mountains, and I now earnestly appeal to the beneficence of my Christian friends and brethren to aid me with funds to purchase a lot on which to erect a church, where the Gospel shall be preached, and the sacraments administered in conformity with the doctrines, and according to the rites and ceremonies of the Protestant Episcopal Church.

Donations, to aid the missionary at Madison in the erection of a church, may be forwarded to Thomas C. Butler, Esq , 20 John street, and to Thomas N. Standford, Esq., Treasurer of the Domestic branch of the Board of Missions, and all donations shall be faithfully applied to effect the purpose for which they are given.

JOSHUA L. MORRISON,
Missionary at Madison.

For the Churchman.

Diocesan Missions.

Mr. Editor,—Should charity begin at home? Ought we *first* to provide for our own households? No doubt many can, and should, give liberally of their abundance not only to their own immediate household, but to all households of Faith. Yet how many who give to the general Misionary Society, on that account refuse to aid the authoritative missions of New York? Yet here is the ground covered with authoritative appeals and non-authoritative appeals most urgent. Each committee of the Domestic and Foreign Missionary Society is in instant need of ten thousand dollars—$20,000 in all—for immediate use; and how much more to keep up the same scale of expenditure throughout the year? Not one penny of all this is allowed to be spent in New York. Thirty thousand dollars is also to be immediately raised here for an institution called a Theological Seminary situate in Alexandria, D. C., that sends out six or seven clergymen a year. Another in the Wilderness is importunate for all it can get. And Gambier, with its three students holds out its case, ever ready to receive additions to the $30,000 reported to have been recently raised for it, chiefly in Philadelphia and this city.

Now let us look at the poor at the door—our neighbors? Nay, our own immediate families. How much is provided to pay the missionaries of this diocese on the 1st of January next? *Nothing*. What has been as yet received for the support of students preparing for the ministry in this diocese; all of whom are promised assistance on the 1st of January next? *Nothing*. How stand the funds of the City Mission? the treasury not only *empty*, but worse, much in debt. Under these circumstances let me ask, is it expedient for rectors and ministers who desire to support their diocesan institutions, to leave the special collection requested in aid of the Domestic branch of the General Missionary Society? *The Church does not ask it*. It is not commanded. And as there are those, and as it appears with large monied influence, who *will* not help on the work near home, it the more behooves the obedient sons of the Church to provide as much as they can for its extension in this city and diocese until, if possible, there be enough.

Compared to the ten thousands and thirty thousands required by others, our wants are small indeed. Pity 'tis they are not supplied. A shame it is that the expenditure is required to be on so small a scale, because even that little is hardly given. *When it is given*, let us hearken to those that are without.

Mr. Editor, this is not selfishness, it is justice; it is prudence; it is only what every other diocese does. Now, I beg our friends whose means are limited, to consider the wants of our own diocese, and resolve what they can give to *it*, and reserve that for the fitting opportunity. That done, they will respond as God has prospered them to other applications. N. E.

For the Churchman.

Observance of the Church Rules of Behaviour in Church.

Mr. Editor,—I find the following article in the Banner of the Cross:—

"PUBLIC WORSHIP.—A correspondent complains of the annoyance he experiences from the improprieties sometimes committed by his neighbors in church, in repeating certain parts of the services intended to be said by the minister alone; such as the exhortation immediately before the General Confession, the absolution, the prayer of Consecration in the Communion office, &c. So anxious are we to see the people unite far more generally than they do in the Church Service, *when and where it is prescribed*, that we almost fear to censure the few who, in mistake, exceed their duty in this respect; but it is very distressing to devout and better instructed worshippers around them. The only remedy, in congregations where it exists, is for the minister to take occasional opportunities of explaining the Prayer-book."

This is all very good respecting the evil complained of. But that is not the only annoyance in church, where there should be as little to disturb us as possible, and where, if influenced by no higher motives, we should respect the feelings of those about us, just as we would have them regard ours.

When the Church directs that "the declaration of Absolution, &c., (to) be made by the priest *alone*, standing," &c., we the people should be dumb until that prayer is finished, when we are to answer, "Amen." So after the Lord's Prayer and vernicles are said, the direction is, "Here, *all standing up*, the minister shall say, Glory be to the Father," &c. Again, the following direction before the Creed: "Then shall be said the Apostles' Creed by the Minister and the People, *standing*," &c.

Numerous other similar rules might be cited, but enough is extracted for my purpose, and it cannot be necessary to remind the members of the Church that her teachings, her directions for the decent conduct of public worship, are binding laws upon all her devout sons and daughters upon earth. How, then, is it that in latter years so many of both sexes in our congregations are weakly and cannot stand during the acts of praise, the Creed, the reading of the Gospel, &c., &c., &c.? Did I not often know the contrary, I would suppose a large proportion of the worshippers to be dissenters who attended out of curiosity, or to hear the music. If a few ladies remained seated, I could suppose they were delicate and attended Church for the first time after illness. But very young ladies that I see every Sunday in Church, sometimes even in the minister's pew, cannot stand up a few minutes to praise the Lord. The men bear that kind of fatigue very well in their daily pursuits on week-days; and ladies, sometimes impelled by curiosity and other inducements, will stand for a whole morning at a furniture auction; or, if younger, they can spend a whole evening standing in crowded assemblies. I always feel inclined to think, I am sorry to observe, they are not well.

But I might be, perhaps justly, accused of impertinence; and even now I might be better employed in removing the beam from my own eye; so I finish by subscribing myself

Yours rubrically, PETER PRECISE.

The Churchman.

New York: Saturday, November 16, 1844.

Collecting Agents for the Churchman.—Henry M. Lewis for Alabama, Tennessee, and Missouri.

Israel E. James for the Southern and South Western States and Florida, assisted by James K. Whipple, William H. Weld, O. H. P. Stem, John B. Weld, B. B. Hussey, and Theodore Baggs.

C. W. James for the Western States, Iowa and Wisconsin, assisted by Moses Meeker, James R. Smith, J. B. Humphreys, J. T. Dent, G. H. Comstock, and E. Y. Jennings.

To the Clergy and People of my Spiritual Charge.

BRETHREN:—The object of the threats to which I referred in my recent letter to you, has been in a measure accomplished. After several weeks given to diligent hunting up of causes of accusation against me, a few specifications, all assigned to years gone by, have been deemed sufficient to warrant the further and more formal investigation of a trial. Your Bishop, therefore, is now the subject of a canonical presentment. My humble trust, through Christ, in Him of whom the inspired word saith, "the righteous Lord loveth righteousness: His countenance will behold the thing that is JUST;" affords me a consolation, support, and confidence, for which I cannot be sufficiently thankful.

Never, dear brethren, could I, with clearer conscience, and never with purer and more heartfelt devotion, than now, minister among you. In my present position, however, an avoidance of public ministrations may be reasonably expected. I submit. For the present I suspend all public services. Believe me, however, that on that very account, my prayers in your behalf will be the more frequent and earnest. This is a privilege and consolation of which, thank God, my enemies cannot deprive me; and that I shall be the subject of your faithful fervent prayers is an assurance full of comfort to the heart of

Your Affectionate Pastor,
Benjamin T. Onderdonk.
Bishop of New York.

New York, Nov. 11, 1844.

Presentment of Bishop Onderdonk.

While a judicial investigation is pending or expected to come on, it is the obvious duty of a journalist to abstain from all remarks which may tend to forestal the opinion or to bias the judgment of the public on the questions involved. We do not mean to violate this rule, nor to express an opinion—albeit we have formed a very distinct opinion—on the nature of the charges (whether as true or false, grave or trifling) preferred against Bishop Onderdonk, on the origin and design of the prosecution, nor on the effect which it is likely to have on the Church, on the accused party and on the prosecutors themselves. The time will come when, if life and health are spared, we shall feel at liberty to give a narrative of all the agencies which have led to the trial, and an opinion on all matters connected with it. Our only motive for adverting to the subject at present is a solicitude for those distant readers whose fears may be excited by the announcement of this new movement, and who may misconstrue our silence unless we explain the reason of it. All that we deem it proper or needful to say to these distant and anxious friends is, that we see no occasion for uneasiness, and that we feel entire confidence that the result of the approaching trial will be a new theme of congratulation to all true friends of the Church. There is that sympathy between the readers referred to and ourselves, that they will know how to understand us when we say that we have passed with them, and, GOD being our helper, we hope again to pass in safety, through "changes and chances" which have been much more formidable in anticipation than the trial of our beloved and respected Bishop.

Notices of Books.

REPLY OF TRUSTEES *of Kenyon College Ohio, to the Statement of D. B. Douglass, LL. D., of facts, etc.* Philadelphia: Stavely & M'Calla, 1844.

There is always a presumption (at least in our mind) against the man who complains of being removed from office in an Institution governed by a Board of Trustees: for, if he discharge his duties faithfully, what motive can there be for removing him? With this feeling we read President Douglass's Statement with distrust; and yet we could not, we confess, escape the conclusion that he made out a strong case,—not so much against the Trustees as against Bishop McIlvaine. Still we should have hesitated about expressing an opinion of our own, and were therefore the more ready to take one at second-hand, as we did when we copied from the New York American a notice which we thought would be considered more impartial than an original one of our own.

One thing which strikes us as somewhat strange is that the present Reply is neither from Bishop McIlvaine nor from the Trustees, but is entitled "Reply of Trustees." The omission of the article *the* before the word *Trustees* is significant; and as few will observe it, many who see and hear of the pamphlet will be surprised to learn that the only names appended to it are those of Wm. A. Smallwood, J. L. Reynolds, and T. W. Rogers.

It is the omission of the article, and the erroneous impression likely to be produced by the omission (for most persons will consider the pamphlet as the Reply of the Trustees, which in truth it is not,) that we think remarkable; and not the fact of the pamphlet having been published under the names of only three of the Trustees: for the Reply has been put forth in Philadelphia, when delay was not advisable, and where it was impossible to convene and consult with the Board. Still it is natural to ask, why the name of Bishop McIlvaine is not appended to the Reply. Is he not one of the Trustees? and is he not willing to be responsible for statements, the greater part of which relate to himself?

Taking the Reply, however, as it is, and the names appended to it are sufficient guarantee for its truth, we feel bound to say that it shows the importance of the maxim, *Audi alteram partem*. The sacrifices of Mr. Douglass in going to Gambier are made to seem considerably less imposing; the acts of which he chiefly complains in the Bishop are placed in a more favorable light, and the conclusion which he aims to establish touching the Bishop's insincerity, is shown to rest more on constructions and inferences than on any tangible basis of facts. This we give as our own opinion merely, and with the *caveat* that the "Reply," as well as the "Statement," is *ex parte*, and that the end, probably, is not yet.

We cannot conclude these remarks without expressing our extreme regret (we might use stronger language) at the use which has been made in this controversy of private letters. If private letters and private conversations are not held *inviolably sacred*, the fountains of social intercourse are poisoned, we are thrown back into a state of savage life, and every man will be compelled to regard his brother with suspicion and distrust. The only limitation to this rule which we can recognize, is when the ends of justice are to be gained under the sanctions and formalities of law, and testimony is demanded under solemnities equivalent to an oath by authorities which have a right to our obedience. And when private confidence is violated the matter produced to an individual's discredit, ought to be regarded as so much evidence ruled out of court, and not suffered to bias the reader's or hearer's mind. We have no business with it, and should not be moved by it. The letter of Bishop McIlvaine which is given towards the conclusion of Mr. Douglass's statement as coming from one who stood to him in a hostile attitude, was probably not regarded by Mr. D. as having a claim on his confidence. But the same cannot be said of the copious extracts which are given from previous letters, and which served no other purpose than to put Bishop McIlvaine in a ridiculous light. On our mind these extracts had no such effect, and only tended, so far as they had any influence beyond that of mere waste paper, to awaken towards the Bishop a feeling of sympathy and respect. We cannot so much blame the three Trustees who have felt themselves at liberty to retaliate on Mr. Douglass; but still we do protest in the name of all that is sacred against this sort of warfare, and we hope that if the contest is to be continued, both parties will be mindful of their past relations or at least reverence the ground on which all the confidential relations of society rest for support.

Persecutions of Popery: *Historical Narratives of the most remarkable persecutions occasioned by the intolerance of Rome.* By Frederic Sherbert. New York: Harper & Brothers, 82 Cliff street.

A History of Greece. By the Right Rev. Connop Thirlwall, Lord Bishop of St. David's.—New York: Published by Harpers & Brothers.

We are astonished at the magnitude and multiplicity of the publications which the Harpers send abroad; and when we think of their cheapness (the above works which would have been sold a few years since at about *three dollars*, are now furnished at *twenty-five cents*, a piece) and endeavor to compute their effect upon the public mind, we are filled with amazement. In a literary point of view works like the Bishop of St. David's answer a good purpose, in so far as they tend to diffuse information. In a religious point of view we cannot augur good, on the whole, from such books as Mr. Sherbert's. The abuses in the Church, in past ages, are strongly and in some instances (as p. 7, in the case of Grosteste, Bishop of Lincoln) fairly pointed out and held up as a warning to the present. So far, so good. But mixed with these are an overwhelming mass of historical perversions (as e. g. in the case of the Albigenses,) constant attempts to disparage and undermine Catholic principles and usages, and insinuations of infidel tempers and tendencies. As a particular instance of the latter, take the following reference on page 9th to the text "On this Rock will I build my Church;" "I must confess," remarks Mr. Sherbert, "that I cannot help believing the two verses of Matthew xvi. 18, 19, to be an interpolation by some later tool of the Papal See. The punning upon the name of *Peter* and the word *rock* is quite unworthy of the lips into which it is put, and indeed absolutely inconsistent with the character of the speaker." What worse could infidelity say or desire?

The work of Bishop Thirlwall is to be completed in eight numbers. The interesting nature of its subject, the purity of its style, and the convenience of its form, should secure for this work a liberal patronage.

M'Culloch's Universal Gazetteer.—A Dictionary Geographical, Statistical, and Historical, of the various countries, places, and principal natural objects in the world. By J. R. M'Culloch, Esq. In which the articles relating to the United States have been greatly multiplied and extended, and adapted to the present condition of the country, and to the wants of the citizens. By Daniel Haskel, A.M., late President of the University of Vermont. "Nec omnia dicentior sed maxime insignia." Illustrated with seven large maps. In two volumes. New York: Published by Harper & Brothers, 82 Cliff street.

Mr. M'Culloch's Gazetteer is a work of established reputation, and the many valuable additions of Mr. Haskell give this edition an advantage over every previous one. The two volumes contain together 2257 pages, double columns, and fine print; too fine for continuous reading, but well enough adapted to the purposes of reference. A larger amount of information statistical, geographical and historical, conveniently arranged and illustrative of the present condition, relations of places and countries, particularly in the new world, is nowhere to be found. It is a work which should be in every library.

An Address *delivered in St. Peter's Church, Cheshire, October 1, 1844, on occasion of the Fiftieth Anniversary of the Episcopal Academy of Connecticut.* By Rev. E. S. Beardsley, A.M. New Haven: Stanley & Chapin.

The address is chiefly historical and describes the rise and growth of the Cheshire Academy. Interesting and valuable sketches are given of the life and character of the Rev. Drs. Bowden, Smith and Bronson, who have acted as principals of the Institution. The Address has been carefully compiled and is worth preserving.

The Churchman's Library.—No. XI. for October completes Southey's Book of the Church.

We would earnestly recommend our readers to subscribe for the entire series of publications; the works being edited on sound principles, and the mechanical execution being superior to that of many other cheap publications.

A Chronological Introduction to the History of the Church, being a new enquiry into the true dates of the birth and death of our Lord and Saviour, Jesus Christ; and containing an original harmony of the Four Gospels, now first arranged in the order of time. By the Rev. S. F. Jarvis, D.D., L.L.D., Historiographer of the Church, &c., &c., &c. London: Cleaver, Baker street, Portman-square. 1844. 8vo. Pp. 618.

Dr. Jarvis is already well known to our readers, and to a large portion of the English Church, as a very learned, sound, and judicious Divine. He was six or seven years ago appointed by the General Convention of our sister Church in America, "*Historiographer to the Church*, with a view to his preparing, from the most original sources now extant, a faithful Ecclesiastical History, reaching from the Apostles' times, to the formation of the Protestant Episcopal Church in the United States." In the fulfilment of the task thus allotted him, the Reverend Doctor has completed the invaluable work before us, as an appropriate introduction to Ecclesiastical History. And a more learned, able, and valuable work has not appeared for many years. No library can be complete without it. We know no person upon whom the office of Historiographer to the Church could have been so appropriately imposed; and we doubt not that Dr. Jarvis's valuable labors will be appreciated as highly in England as in any other part of the world. He well understands the theological controversies of the past, as well as of the present times, and will be found sound, Catholic, and judicious. We shall look forward with much interest to his forthcoming volumes on Ecclesiastical History; for nothing is more wanted for the present age, than a faithful history of the Church, and of the various sects which have at different times troubled her. This requires learning, ability, judgment, and research, which few possess, but which this invaluable volume exemplifies to be possessed by Dr. Jarvis, whose life, we hope and pray, it will please Almighty God to spare till he shall have fully completed the important labors marked out for him.

The work is divided into two parts. In the first part the various computations, dates, and discrepancies are fully considered and adjusted; and in the second part the dates of our blessed Lord's birth and passion, and of the principal events connected with his life, are examined and correctly given. And when it is recollected that this work is strictly and truly written from original evidence, unbiassed by theory, and untrammelled by any previous investigation of modern writers, the fact that its results should be in such perfect harmony in various points with some of the most learned and laborious of modern computations, affords internal evidence of its truth, and is in itself a sufficient recommendation to public favor.

To give quotations from a work like this, is out of the question, and we need therefore only call attention to it, that our readers may speedily place it in their libraries as a most valuable and an indispensable addition.

We thank Mr. Gathercole, the editor of the Church Intelligencer, for the above hearty notice which, however, we have read with mingled feelings of pride and pleasure, mortification and grief. That an American divine should have produced a work of which an able English reviewer can say, that "a more learned, able, and valuable work has not appeared for many years," is a source of honest pride, but that the American author should, after repeated and unavailing attempts to bring out the work at home, have been compelled to go to England for a publisher, is a fact which awakens in us very opposite feelings. Dr. Jarvis's fate has been like that of our great lexicographer, Dr. Webster; he has produced a work which will outlive its century, and go down to posterity as a monument of profound learning and untiring industry, but which he is not allowed the pleasure of submitting to his countrymen until the approbation and patronage of English scholars shall have been enlisted in its favor.

The work has been stereotyped; and we understand that Dr. Jarvis has received from the English publisher the stereotype plates, has taken out his copy-right, and is about to publish an edition of his work in this city sufficient to meet the subscription to the prospectus of 1843. It is well known also to the author's friends, that he relies entirely on the sale of the present volume to enable him to prosecute the work entrusted to him, the materials of which he has amassed at a great expense of time and labor and money, and for the completion of which, in fact, his whole life has been a preparation. We hope that this fact will not be lost on the members of our Church, and that they will be forward to encourage the author by purchasing copies of his book. We would also respectfully solicit for the work the attention of professing Christians of other denominations; and if on examination they shall find that it not only gives proofs of extensive erudition and wonderful industry, but also that it is, (as we believe it to be,) in the best sense of the words, free from sectarian tendencies, and adapted to promote the ends of our common Christianity, we shall venture to hope that they also will unite their best wishes with ours for its success.

A Form of Prayer and Thanksgiving:

TO BE USED IN THE

Diocese of New York,

ON DAYS OF THANKSGIVING, APPOINTED BY THE CIVIL AUTHORITY.

In conformity with the 47th Canon of the General Convention of the Protestant Episcopal Church in the United States of America, of 1832, empowering the Bishop of each Diocese to "compose Forms of Prayer or Thanksgiving for extraordinary occasions, and transmit them to each Clergyman within his Diocese, whose duty it shall be to use such forms in his Church on such occasions;" I do hereby set forth the following Form of Prayer and Thanksgiving, to be used in the Congregations of the Diocese of New York, on any day recommended by the civil authority, as a day of public Thanksgiving and Praise to Almighty God; unless some other form should be by me specially set forth.

Benjamin T. Onderdonk,
Bishop of the Diocese of New York.

New York, October 29, 1839.

A FORM OF

Prayer and Thanksgiving.

¶ The service shall be the same as that prescribed by the Church, in the "Form of Prayer and Thanksgiving to Almighty God, for the fruits of the earth, and all the other blessings of his merciful Providence, to be used yearly, on the first Thursday in November, or on such other day as shall be appointed by the civil authority;" except that the *tenth Selection of Psalms* shall be used at Morning Prayer; and in addition to the *Thanksgiving* appointed in said service, to be used after the General Thanksgiving, shall be said, at Morning and Evening Prayer, the following:

O God, who art the blessed and only Potentate, the King of kings and Lord of lords; the Almighty Ruler of nations; we adore and magnify thy glorious name for all the great things which thou hast done for us. We render thee thanks for the goodly heritage which thou hast given us; for the civil and religious privileges which we enjoy; and for the multiplied manifestations of thy favor toward us. Grant that we may show forth our thankfulness for these thy mercies, by living in reverence of thy almighty power and dominion, in humble reliance on thy goodness and mercy, and in holy obedience to thy righteous laws. Preserve, we beseech thee, to our country, the blessings of peace; restore them to nations deprived of them; and secure them to all the people of the earth. May the kingdom of the Prince of Peace come; and reigning in the hearts and lives of men, unite them in holy fellowship; that so their only strife may be, who shall show forth, with most humble and holy fervor, the praises of him who hath loved them, and made them kings and priests unto God. We implore thy blessing on all in legislative, judicial, and executive authority, that they may have grace, wisdom, and understanding, so to discharge their duties as most effectually to promote thy glory, the interests of true religion and virtue, and the peace, good order, and welfare of this State and Nation. Continue, O Lord, to prosper our institutions for the promotion of sound learning, the diffusion of virtuous education, and the advancement of Christian truth, and of the purity and prosperity of thy Church; change, we beseech thee, every evil heart of unbelief; and shed the quickening influences of thy Holy Spirit on all the people of this land. Save us from the guilt of abusing the blessings of prosperity to luxury and licentiousness, to irreligion and vice; lest we provoke thee, in just judgment, to visit our offences with a rod, and our sins with scourges. And while thy unmerited goodness to us, O God of our salvation, leads us to repentance, may we offer ourselves, our souls and bodies, a living sacrifice to thee, who hast preserved and redeemed us, through Jesus Christ our Lord; on whose merits and mediation alone we humbly rely for the forgiveness of our sins, and the acceptance of our services; and who liveth and reigneth, with the Father and the Holy Ghost, ever one God, world without end. *Amen.*

¶ After the Collect for the day, in the Communion Service, the following:

O Almighty God, who hast never failed those who put their trust in thee, and dost honor the people who honor thee; imprint on our hearts, we beseech thee, a deep and habitual sense of this great truth, that the only security for the continuance of the blessings which we enjoy, consists in our acknowledgment of thy sovereign and gracious Providence, and in humble and holy submission to the Gospel of thy Son Jesus Christ: to whom all power is given in heaven and in earth, and who is one with the Father and the Holy Ghost, in the eternal Godhead, our Mediator and Redeemer. *Amen.*

¶ At Evening Prayer the same order shall apply with regard to the introductory sentences as is set forth for Morning Prayer in the form of "Prayer and Thanksgiving" aforesaid; the *ninth Selection of Psalms* shall be used; and the *first Lesson* shall be Deut. x. 12, and the *second Lesson*, Romans xii.; and the *Collects* for the day, as in the morning.

☞ We are requested to state that the above, having been heretofore sent to such clergymen as belonged to this Diocese before the last Thanksgiving Day, is now sent to those who have since become attached to it. Other copies will be furnished to the clergy of the Diocese on application at the Bookstore of Mr. Henry M. Onderdonk, 25 John street, New York.

Proclamation.

By Wm. C. Bouck, Governor of the State of New York.

Another year has nearly drawn to a close, and, surrounded as we are by the unnumbered blessings of God's providence and grace, nothing can be more becoming and proper than to lay aside all secular engagements, and devote at least one day of the many we are allowed to call our own, to devout Thanksgiving and praise to the Author of the constant and unmerited mercies we, as a people, are permitted to enjoy.

I do therefore most cordially recommend that Thursday the twelfth day of December next, be observed throughout the State, as a day of Prayer, Praise and Thanksgiving to our great Father in Heaven, our gracious Benefactor and Friend.

By His merciful providence we have been permitted to enjoy the comforts of life, and our religious, social and political privileges have been continued to us. During the past year we have been exempt from the ravages of malignant disease, and the earth has yielded her increase—a growing prosperity has been felt in all the business relations of life, and the blessed gospel has been gradually but surely extending its benign influence. Actuated by its diffusive Benevolence, Christian missionaries have not only labored among the waste and desolate places at home, but have gone forth to proclaim "Christ and him crucified" to the dark and benighted regions of the earth. Education, in all its departments, is diffusing an increase of knowledge among all classes of the community; temperance, the hand-maid of religion, is making deeper and wider impressions, and sending joy and comfort into many desolate households—while peace and prosperity are dwelling in our midst.

Let us, then, as one people, on the day designated, lay aside the cares and the ordinary business of life, and give thanks unto God. And with our thanksgivings let us mingle our prayers for a continuance of the numerous blessings we enjoy, and especially that there may be an outpouring of the Spirit of God, to revive pure and undefiled religion among us; the best security of our civil and political institutions.

In witness whereof, I have hereunto affixed my name, the privy seal of the State, this [L. S.] eighth day of November, in the year of our Lord one thousand eight hundred and forty-four.

William C. Bouck.

American Church.—We have a great lesson to learn from the American Church. Their triennial Convention is now sitting at Philadelphia. It is confidently expected that no fewer than ten new Bishops will be appointed for various states in the union, where the Church is beginning to feel her strength, and for foreign stations. The Church is about to send forth Bishops to the Republic of Texas, to the Maryland colony in Africa, and to China. Such a movement has not been equalled in the English Church since the days of St. Augustine; it is worthy of the great resources and untiring zeal of the papal power. The Bishop of China is to be accompanied by ten presbyters, generally unmarried, and four schoolmistresses. The expense of this powerful mission is to amount to only £1,700 a-year; and this sum is to be supplied, in all time coming, by collections made in a few churches in various Dioceses. Several churches support each a missionary, and many churches and individuals sustain a Chinese scholar, (at an annual expense of £10 or less,) who is to be devoted, in due time, to the sacred functions of the Ministry. Are we so torpid in this country, that we are incapable of following an example so encouraging?—*Edinburgh Observer and Churchman's Family Gazette.*

Ipswich.—The annual meeting in this town of the friends of the venerable Society for the Propagation of the Gospel in Foreign Parts, has been this year superseded by the assembling together in the church of St. Mary at the Tower, for the celebration of Divine worship. After a very powerful and impressive sermon, by the Rev. Hastings Robinson, late Archdeacon of Madras, the sum of £40 13s. 8d. was contributed by the congregation, being nearly £10 more than had been received at any previous public meeting. We should not omit to mention the performance of the choir, who chanted the *entire* Cathedral service, but this, though excellent in its kind, and extremely creditable to the instructor, Mr. Godball, was not altogether approved of, inasmuch as there was a discordance between the *reading* of the minister, and the *chanting* of the choir. For our parts, we think the prayers of the Church need no artificial modulation of tone; it is sufficient that they are read audibly and reverentially.—*Ipswich (Eng.) Jour.*

Examination of the Roman Remains at Preston.—Professor Buckland, accompanied by Dr. Knight and Mr. Coneybeare, has been this week engaged in further investigating the Roman remains recently discovered at Preston, near Weymouth. The result has proved of the most satisfactory description. Bones of animals and birds have been found mingled with large quantities of Roman roofing tiles, of a diamond or lozenge shape, bricks for aqueducts, flues, &c. It is expected that the continued research will be attended with important details, illustrative of the domestic manners of the Romans, as foundations of a Roman villa of some extent are already traceable, added to the numerous indications of a Roman locality in its immediate neighborhood.—*English paper.*

Monument to Kenn.—The inhabitants of Frome are contemplating a tribute to the memory of Bishop Kenn. They intend to restore to its pristine grandeur and glory the chancel of their church; and they will not permit one atom to be removed of that shrine—which covered the sacred dust where the remains of that venerable Prelate were deposited.

Classical Education.—A new expurgated edition of the classics, both Greek and Latin, is about to be issued. The editors are the Rev. C. Girdlestone, late Fellow of Balliol College, Oxford, who is responsible for the expurgation, and for the notes of a religious or moral character, and the Rev. W. A. Osborne, who takes charge of the classical department.

A Fine Marble Bust of the late Dr. Otter, Bishop of Chichester, was erected in the Cathedral on Tuesday last, and is regarded by all who knew the Bishop to be a good likeness.

Falsification of History by Mutilating Books.—The New York Observer of Saturday, contains a long communication, by a committee of the synod of New York and New Jersey, charging the American Tract Society with a gross mutilation of some of the books, published under its authority, but particularly of D'Aubigne's History of the Reformation.

They show, according to a condensed statement of the report which is made by the Newark Daily Advertiser, that the edition of the work published by the Society is by no means a faithful copy; that whole passages are omitted, and words and phrases changed so as to make them convey a totally different meaning from the original text, involving a falsification of history on questions in dispute between some of the most numerous of several Christian denominations—such, for example, as the doctrine of infant baptism, and that concerning the Episcopal order of the ministry. Numerous parallel passages are given by the committee, to show the nature aad extent of the mutilations.

Clerical Changes.

The Rev. Joshua Sweet, late of Shelbyville, Ky., having accepted a call to Christ Church, Calvert co., Md., requests his letters and papers addressed to him at Port Republic.

Letters and papers for the Rt. Rev. Dr. Freeman should, till further notice, be directed to him at Newcastle, Del.

Ordination.—On Wednesday, Nov. 13th, in St. George's Church in this city, by permission of the Bishop of this Diocese, the Rt. Rev. Bishop Meade admitted to Priests' Orders, the Rev. Henry W. Woods, and the Rev. Richardson Graham, deacons of the Diocese of Virginia, who have received appointments as missionaries to China.

Pastoral Letter.—The Committee of Publication request us to state that the Pastoral Letter not having been printed subject to their revision, they are not responsible for its typographical errors.

To Correspondents.

Bishop Smith, "Layman," and "W. A." in our next.

Died.

On the morning of the 30th October, Annie M. Clarkson, youngest daughter of John C. Clarkson.—"Blessed are the dead who die in the Lord."

At Jamaica, L. I., on Tuesday, 12th inst., Sarah Adrain, wife of the Rev. E. P. Stimson, of Greenbush, N. Y.

Calendar.

November.

17. Twenty-fourth Sunday after Trinity.
24. Twenty-fifth Sunday after Trinity.
30. St. Andrew the Apostle.

December.

1. First Sunday in Advent.
8. Second Sunday in Advent.
15. Third Sunday in Advent.
18. } Ember days.
20. } Ember days.
21. St. Thomas the Apostle } Ember days.
22. Fourth Sunday in Advent.
25. Christmas Day.
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.
29. First Sunday after Christmas.

Diocesan Record.

Bishop Onderdonk's Appointments

For the Annual Confirmations in the Cities of New York and Brooklyn.

First Sunday after Christmas, December 29, Christ Church, *Brooklyn.*

First Sunday after the Epiphany, January 12, Christ Church, *New York.*

Sexagesima Sunday, Jan'y 26, St. Stephen's Church.

Quinquagesima Sunday, and Feast of the Purification of St. Mary the Virgin, February 2, Grace Church.

Second Sunday in Lent, February 16, St. George's Church.

Fourth Sunday in Lent, March 2, Zion Church.

Fifth Sunday in Lent, March 9, St. Mary's Church, *Brooklyn.*

Sunday next before Easter, March 16, St. Philip's Church, *New York.*

First Sunday after Easter, March 30, St. Luke's Church.

Second Sunday after Easter, April 6, St. Thomas's Church.

Third Sunday after Easter, April 13, All Saints' Church.

Fourth Sunday after Easter, April 20, French Church du St. Sauveur.

Fifth Sunday after Easter, and Rogation Sunday, April 27, Calvary Church, *Brooklyn.*

Notices.

THE STRANGER'S GUIDE TO THE PROTESTANT EPISCOPAL FREE CHURCH IN VANDEWATER STREET,

The Mission Church of the Holy Evangelists is open at the usual hours, three times every Sunday, for Divine Services. THE PEWS ARE ALL FREE.

☞ A Sermon will be preached in St. Paul's Chapel on Sunday evening next (17th inst., by the Rev. Mr. Parker, for the benefit of the Sailor's Floating Church. It is expected much interesting information will be presented, relative to the fruits of this interesting but neglected mission. All interested in this work are particularly invited to attend. Service to commence at 7½ o'clock. Nov. 16.

☞ The Rev. Mr. Parker, Missionary to the Seamen, will preach in St. John's Church, Brooklyn, on Sunday morning next, when a collection will be made to aid the Society for Propagating the Gospel among Seamen. Nov. 16.

St. Simon's Church, *Houston street, between Pitt and Ridge streets.*—The services are regularly held every Sunday at half past 10 o'clock in the morning, and at 7 o'clock in the evening. Sunday School at 9, A. M. and at 2, P. M. C. F. Cruse,
Nov. 16. 21 First Avenue.

Second French Congregation.—Divine worship in French, every Lord's Day, at 10½ A. M., and 7 P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.

Nov. 1844. C. H. Williamson, 73 Murray st.

Seamen's Church.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. B. C. C. Parker,
Nov. 1844. 296 East Broadway.

The Church of the Redemption in Sixth street, between Second and Third Avenues, is now open for divine service on Sunday evenings at 7½ o'clock.

Acknowledgments.

Domestic Missions.—The Treasurer of the Committee for Domestic Missions since his report of the 5th inst., has received the following contributions:

Through W H Hubbard, Esq, R A in Richmond, Va, Christ ch, St Ann's parish, Albemale co, half, $11 50; Rev M McFarland, half, $20; St James's ch, Derby, Ct, per Stephen G Wilcox, treasurer, $30; "the widows mite," by the hands of the Rev Mr Wadleigh, Guilford, Va, $5; offerings of St John's church, Waterbury, Ct, Rev J L Clark, rector, of which half is for the salary of the Missionary at Ionia, Mich, and half for Bishop Kemper's jurisdiction, $100. Total, $166 50.

Thomas N. Stanford, Treasurer,
November 13, 1844. 139 Broadway, New York.

Foreign Missions.—The Treasurer of the Foreign Committee since his report of the 30th Oct., (two weeks,) has received the following sums:

By Rev Dr Turner, Theological Seminary, from Miss Turner, for Africa, $50; Elizabeth Maria Turner, $2 50; a lady of St Andrew's ch, Phil, per Rt Rev Dr Boone, for a child in China, $25; family mite box, Bangor, Me, for China, $2; St Luke's ch, Granville, O, $4; Holy Trinity ch, Westchester, Pa, for China, per E Wilcox, Esq, R A, Phil, $15 50; St Andrew's ch, col Oct 10th, $5; do do, half, $151 48—$156 48; St John's ch, D C, half of 1st annual payment for child in China, net, $24 81; Sunday school of same church, 2d annual payment for support of L Thomas, Africa, $10; Mrs S Reed, sen, Beaufort, S C, per Rev Mr Walker, for China, $5; St John's ch, Bellefonte, Pa, $3 50; Zion ch, Newport, R I, for education of Bethia Johnson, Africa, per Rev Mr Watson, $20; a few individuals of St Paul's church, Steubenville, O, per Rev J Moorse, for China, $25; St Paul's ch, Wellesboro', Tioga co, Pa, half, $2 82; Ladies' Sewing Society, Georgetown, D C, per Rev A Steele, for China, $25; St Paul's ch, New Orleans, Rev C Goodrich, family mite box, for boy in China, $25; one half of offerings, do, $37 41—$62 41; Mr Gilliot, Newport, R I, for support of Gray Gilliot, Africa, $20; St Peter's ch, Baltimore, per Rev Mr Atkinson, for support of 3 children in Africa, $32 50; St George's ch, Fredericksburg, Va, Rev Dr Mc Guire, for Africa, $10; China, $10; Miss C Hall, for China, $5—25; E A H, New Haven, per Miss Gillet, for China, $25; per Rt Rev H Southgate, a parishioner of Church of the Ascension, Phil, for mission to Oriental Churches, $50; Rev S Burhans, Poughkeepsie, do, $5; through H Trescott, R A, Charleston, monthly missionary lecture, for October, half, $7 27; offerings of St Stephen's chapel, $9 59; monthly offerings of St Mark's church in the Bowery, N Y, for China, $105; Africa, $10; St John's ch, Salisbury, Ct, Rev William Warland, rector, half, $7 50; through W H Hubbard, R A, Richmond, Va, from Christ ch, St Ann's parish, Albemarle co, Va, per Rev E Boyden, half, $11 50; Guy C Morgan, Morgantown, Monongahela co, $50; Rev M McFarland, half, $20; J Marshall, Leed's parish, Farquier co, $10; Rev Mr Huntington, Rockdale, Pa, $5; Miss Huntington, do, $1; per Rev Dr Cutler, from Mrs C H Richards, for education of Charles H Richards, Africa, $20; St Paul's ch, Phil, per Rev R Graham, for China, $8 65; All Saints' ch, Wolcott, Ct, $1; per Rev G T Bedell, rector of Ch of the Ascension, from Charles Ely, for education in China, $25. Total, $883 03.

J. Smyth Rogers, Treasurer,
New York, Nov. 13, 1844. 57 Wall-st.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

From Mrs R Bartow, $10; Master George Bartow, $5; Miss Catharine Bartow, $5—annual—$20; St Ann's ch, Brooklyn, Rev B C Cutler, D D, rector, $25; Christ ch, Rev Thos Lyell, D D, rector, $7 55; Richard Kingsland, annual, $2. Total amount, $54 55.

Donations and subscriptions thankfully received by Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street.
New York, November 13, 1844.

Protestant Episcopal Tract Society.—The treasurer thankfully acknowledges the receipt of the following sum:—

From St Ann's ch Brooklyn, Rev B C Cutler, D D, rector, $25.

Donations and subscriptions thankfully received by Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street.
New York, November 13, 1844.

Missionary Committee of the Diocese of New York.—The Treasurer has received since report of 30th ult., the following contributions, viz:—

From Christ ch, Balston Spa, Rev D Babcock, rector, $5; Mrs J I Mumford, per T C B, $2; St James's ch, N Y, Rev J Dowdney, rector, from Church offerings, $2 30; Christ ch, N Y, Rev Dr Lyell, rector, $15 25; Trinity ch, N Y, Rev Dr Berrian, rector, $250. Total amount, $274 55.

C. N. S. Rowland, Treasurer,
Nov. 13, 1844. 55 Water street.

Fund for Aged and Infirm Clergymen.—The Treasurer of the Convention has received for the "Fund for Aged and Infirm Clergymen," since acknowledgment of 2d ultimo, the following contributions, viz:—

From Christ ch, Poughkeepsie, Rev Dr Reed, $27; Christ ch, N Y, Rev Dr Lyell, $10. Total amount, $37.

C. N. S. Rowland, Treasurer
of the Convention of P. E. Church, N. Y.,
Nov. 13, 1844. 55 Water street.

The Rev. Charles Gillett, Missionary to Texas, thankfully acknowledges the receipt of the following sums for the erection of a church at Houston:

From Christ ch, Louisville, Ky, $42; St Paul's ch, $22; St Matthew's ch, near Louisville, Ky, $21; Ladies' Sewing Society, Christ ch, Lexington, $25; from Christ ch, Lexington, $84; Trinity ch, Cleaveland, $23 50; St Paul's ch, Buffalo, $39 40; Trinity ch, Buffalo, $30; St Paul's ch, Oxford, $35 50; Zion ch, Greene, $7 50; from an individual, $5; Christ ch, Hartford, $112; St John's ch, Hartford, $11. Total, $457 90.

Dr. J. Smyth Rogers, Treasurer of Foreign Committee of the Board of Missions, will receive and transmit any donations which may be made to the above object. Nov. 13, 1844.

Contributions for the Sailor's Manual of Devotion:

Received of Rev Dr Coit, D D, rector, contributions of individuals of Trinity ch, New Rochelle, towards the publication of the 3d edition of 5000 copies for gratuitous circulation, $106; received by the hands of Rev Mr Parker, from 3 ladies, $7; from Lieut J A M Craven, U S N, Brooklyn, $6; from John Alstyne, $5; a friend, 50 cts; two ladies of Newport, by Mrs Lyon, $2; a clergyman of Brooklyn, $3; Cyrus Bill of Brooklyn, $3; Misses Bayley, $3; Samuel Nichols, 50 cts; by the hands of Richard Sill, $1—18. Total, $137.—Received by Thos C Butler, 20 John street.

New York, Nov. 13, 1844.

Trinity Church Cemetery, near Manhattanville, being now fenced in the most permanent and secure manner, with a keeper constantly on the grounds, is open for the interment of the dead of all denominations, in single graves or church vaults. A large proportion of the grounds has been laid out in private burial and vault lots, which are all fronted on avenues. A choice of which can now be made by persons wishing to secure them. The prices for the same, as well as for single interments, have been fixed very low. Undertakers or Sextons of any Church, can procure permits for interments, by applying to J. Morrison, at the Vestry office, corner of Fulton and Church streets, from 9 A. M., to 3 P. M., and after that hour at 17 Clarkson street. The use of the chapel and receiving tomb, in Clarkson street, will be granted, if desired, without any charge except the Sexton's, for opening, which is $1.

The soil is very dry and light, and is particularly well suited for burial purposes. A large room in the keeper's lodge is fitted up and warmed for the use of persons useing or visiting the Cemetery. The Manhattanville line of stages leaves the corner of Chatham street and Tryon Row (Hall of Records) every hour, and conveys passengers to or from the Cemetery for 18 3-4 cts each. It is expected that steamboats will land passengers or funerals at the Cemetery pier the ensuing season twice a day, fare 12½ cts. Information as to the price of Burial Plots, &c., can be had at the Vestry Office, corner of Fulton and Church streets, or at No. 261 Broadway, corner of Warren street.

November 9—tf

THE FOLLOWING BOOKS
Published by George & Wayne, Philadelphia,
MAY BE HAD OF

J. A. SPARKS, Churchman's Bookstore, 161 Fulton street, opposite St. Paul's, New York.

The Difficulties of Romanism, by George Stanley Faber, B. D., Rector of Long-Newton, Author of "The Difficulties of Infidelity," "Doctrine of Election," &c., with an Introductory Essay, by Rev. John Coleman, Rector of Trinity Church, Southwark, Philadelphia. 1 vol. 12mo.

The Churchman's Manual, an Exposition of the Doctrines, Ministry, and Worship of the Protestant Episcopal Church in the United States, by the Rev. Benjamin Dorr, A.M., Rector of Christ Church, Philadelphia. Second edition, 1 vol. 12mo.

Recognition of Friends in Another World, by the Rev. Benjamin Dorr, A.M., Rector of Christ Church, Philadelphia. Third edition. 24mo.

Pay Thy Vows, a Pastoral Address subsequent to Confirmation, by the late G. T. Bedell, D.D., Rector of St. Andrew's Church, Philadelphia. 1 vol. 32mo.

Wilmer's Episcopal Manual, a Summary Explanation of the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America, with an Appendix. One vol. 12mo.

Wilson on Confirmation, by Rev. Benjamin Dorr, D.D. One vol. 32mo.

The Origin and Compilation of the Prayer Book, by the Rev. William H. Odenheimer. One vol. 32mo.

The Devout Churchman's Companion, by Rev. William Odenheimer. One vol. 32mo.

History of a Pocket Prayer Pook, by Rev. Benjamin Dean, D. D. One vol. 18mo.

The Holy Communion, by Rev. Benjamin Dorr, D. D. One vol. 18mo.

The True Catholic No Romanist, by Rev. Wm. H. Odenheimer. One vol. 32mo.

Questions on the Lessons, Collect, Epistle, and Gospel, in the Sunday Morning Service of the Church, designed for Sunday Schools and Bible Classes. In three parts, each.

The Churchman's Heavenly Hours, or Daily Approaches to God, in a series of Prayers, Meditations and Hymns. One vol. 32mo. with fine plates.

☞ 32mo. Bibles and Prayer Books, variously bound, together and separate. Nov. 16.

NEW ENGLISH WORKS.—The History of England, on Christian Principles. By Rev. V. H. Walter, 7 thick vols. $16 00

Bishop of Tasmania's Lectures on the Church Catechism, 1 thick vol. 8 vo.	5 50
Williams's Eccles. Antiq. of the Cymri	4 50
Syria and the Holy Land, by Kelly	3 00
Blakey's Lives of the Primitive Fathers	2 00
Drexelins on Eternity, 1 vol.	1 75
Sacred History for Children, 1 vol.	1 50
Poole's History of England, vol. 1	1 50
Luther and Calvin, by D'Aubigne	31
Crookesley's Old Windsor Sermons	1 75
Morton's 66 Letters to a Clergyman	1 63
The Church and the People, No. 1	50
The Scripture Text Book	75
Lectures on Prophesy. Fourth Series	1 25
Kent's Address to Children of Israel	1 25
Protestant Thoughts, by Baptist Noel	1 25
Wyatt's Lacrymæ Ecclesiæ	1 75
The Nun. Fifth Edition	1 50
Pulpit Cyclopœdia, vol. 4	1 75
Morning Exercises at Cripplegate, vol. 4	3 50
The Reformation in Europe, 1 vol.	1 00
No Cross, no Crown, 1 vol.	88
Life of Dr. Milner, new edition	1 88
Newman's Lives of the Saints, No. 7	1 00
Marsden's Discourses on the Festivals	4 00
Radcliffe on St. Athanasius Creed	4 00
The Pulpit, volume 45, 1 vol. 8vo.	2 50
Manning's University Sermons	1 88
Smith's Life of Rev. H. Moore	3 00
Harrington on the Consecration of Churches	2 25
Rev. Wm. Bridges' Works, 3 vols.	8 50
Courayer on English Ordinations	3 00
Maskell on the Ancient Liturgy	3 25
Mortlock's Sermons on the Trinity	2 50

Continuation of
ENGLISH THEOLOGICAL WORKS.

ANNALS OF THE FAITH, vol 3,	$1 25
Anderson's Cloud of Witnesses, vol 2,	3 00
Baptismal Fonts, Illustrations of, No. 8,	75
Bingham's Ecclesiastical Antiquities, vol 7,	3 50
Bampton Lectures for 1844 (by Dr Self)	3 25
Christian Family Library, vol 40,	1 88
Cookesley's Sermons at Windsor, vol 2,	1 75
Calderwood's Kirk of Scotland, vol 5,	3 00
Church of England Quarterly Review, vol. 14,	4 00
Ecclesiologist, vol 3, with engravings,	2 50
Ellis's History Lond. Missionary Society, vol 1,	3 75
Edinburgh Biblical Cabinet, vols 43 and 44,	4 00
English Review, No. 3,	2 00
Fleury's Ecclesiastical History, vol 2,	3 50
Field's Book of the Church, vol 1,	4 25
Garbett's Parochial Sermons, vol 2,	3 50
Hengstenberg's Comment. on Psalms, vol 1,	2 50
Library of Anglo Catholic Theology, vol 21,	3 00
Library of the Fathers, vol 17,	3 00
Lives of the English Saints, No. 7,	1 00
Lectures on Prophecy, vol. 4,	1 25
Morning Exercises at Cripplegate, vol 4,	3 50
Newman's Parochial Sermons, vol 5,	3 25
Pulpit (The) vol 45, large 8vo,	2 50
Pulpit Cyclopœdia, vol 4,	1 75
Parker Society's Publications, vol 13,	4 50
Plain Sermons, vol 5,	2 00
Palærgraphia Sacra Pictoria, No. 3,	2 50
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Primary Education in France.

Each commune, (the word parish was abolished at the revolution of 1789,) having its mayor and common council, decides on the expediency or inexpediency of having a school within its precincts: the proximity of a town, or of a school in an adjacent commune, or the paucity or dispersion of the population, may render it unnecessary; in which case the mayor, &c., decline to assess more than the *minimum* of contribution fixed by law for each commune, towards the general purpose of education. This sum (eight pounds a year) is accordingly raised and paid over annually to an official receiver; and it bears three per cent. interest for a certain number of years, in case the accumulating fund should be applied to the establishment of a particular school: if not, it goes eventually to the general fund for educational purposes; but the letter of the law requires that each commune shall support a school, or unite with one or more for the purpose.

If a school be deemed desirable, the mayor and council nominate four persons to act with the mayor in the formation and management of it. This committee decides upon the amount of monthly salary which the master ought to receive, besides a house. If the communes be the chief places of the departments, and have a population exceeding six thousand, they are obliged to have primary superior schools; and each department must maintain a normal primary superior school for training masters, or unite with others for the purpose. A communal teacher is appointed by royal authority, on the approval of the school by general council, and he has a fixed salary, not less than eight pounds for the inferior, and sixteen pounds for the higher parochial schools, with a suitable house, and whatever payments he can obtain from pupils. In some towns the schools are entirely free, owing to the liberality of the local authorities. The salary of the master in such case often amounts to 1,000 francs per annum, with a house. Private subscriptions and bequests often assist in the formation of the schools; but when they are established by the authority of municipal councils and by assessment, the tax imposed upon the inhabitants is very trifling, and cannot legally exceed a fixed amount: if it be insufficient for the purpose, the Minister of Public Instruction furnishes the deficit from the budget of his office.

France is divided into 37,295 communes; and of this number, at the time of M. Villemain's last triennial report, (that of 1841,) 33,090 had complied with the requisitions of the law, and are provided with schools. At the same period, there were 1,641,407 boys, and 1,240,272 girls attending them: at the present time, we may fairly estimate the number at three millions, or about one-tenth of the population.

Pupils unable to pay are admitted gratuitously into the communal elementary schools; and in the superior primary schools, a number of free admissions determined by the municipal councils are reserved for children who have been nominated by the committee of primary instruction, on account of the inability of their parents to pay.

In order to encourage the masters, there is a reserved fund formed by a deduction of one-twentieth annually from their fixed stipends, which is put out to interest, and the fructified amount is paid to each on his retiring from office, or, in case of death, to his widow or heirs. Masters must appear for examination before commissioners of primary instruction (who also examine the pupils of the normal or training schools on their entrance and departure) appointed to hold a public examination of the candidate teachers for the first and second classes of these schools, and to give or withhold their warrants or certificates of capacity accordingly. In cases of misconduct, there is a remedy in the suspension or dismissal of the teachers by authority of another committee. The teachers are required to furnish to the mayor monthly returns of the sums due by the parents for each pupil, and these can be recovered by the same means that direct taxes can be enforced; and provision is made by law for ascertaining the condition of every commune in the kingdom as to schools, and the Minister of Public Instruction is never in ignorance or without a remedy upon the subject.

So complete is the system of organization, that besides the local Committees of Surveillance, consisting of the mayor, senior cure, or a minister of any other denomination recognized by law, there is a committee of much higher rank for the arrondissement, who have authority to inspect all the primary schools within its limits. Permission to hold a school for elementary education may be had (after obtaining a warrant of capacity according to the description of seminary to be kept) by any one who has attained the age of 18, on his presenting himself to the mayor of the commune in which he resides, and exhibiting a certificate of morality. Schoolmasters who have been convicted of crime or have committed breaches of trust, are excluded. If any one should venture to open a school without authority, he or she is liable to fine; and imprisonment for a second offence. The equity and expediency of allowing parents to have their children taught in private schools if they choose, is now generally acknowledged in France; but the difficulty is to provide for due qualification in the masters. The circumstances which occurred not long ago at the *Dotheboys* Hall, near Calais, are sufficient to prove the utility of ascertaining the qualifications of masters and mistresses in every particular, and of exercising control over them.

There are, in almost all the towns, charity schools conducted by the Christian Brethren and the *bonnes sœurs*, who are always available for the furtherance of the first elements of instruction among the poor, and are especially useful as mistresses in the infant schools (which are creeping into use,) both from their habits of self-discipline, and the willingness with which they come forward without salary.

The brethren of the Christian schools also instruct a great many of the children of the poor, and are an economical class of masters to the education funds, as their rules prevent them from accepting any salary or gratuity whatever.

Their mode of teaching is conducted on what is termed the simultaneous system. The classes are so disposed that the teachers can mutually see and superintend each other. As they are themselves a religious body,* bound by very rigid rules, religion, according to their own views, is essentially a portion of the instruction imparted by them. They profess, however, to afford information in the common branches, viz., reading, writing, arithmetic, grammar, spelling, geography, (that of France, we believe, only,) astronomy, and linear drawing.

By a law passed in 1829, a society for giving primary instruction on the Lancasterian plan to both sexes, at Lyons and throughout the department of the Rhine, was incorporated; and in the same year, a society was sanctioned to encourage primary instruction among Protestants in France, and they were authorized to apply their funds either to the improvement of previously existing schools, or in the establishment of new ones.

The ratio in which the inhabitants of the different departments receive education, varies very much; thus in Morbihan, a department of Brittany, and at the extreme west of France, where the people are semi-savage, the country wild, the climate bad, there are but 14,032 scholars out of a population of 449,743; that is, about 1 in 32: and on the other hand, on the opposite side of France, in the department of the Rhin, (Bas,) there are 88,347 scholars out of a population of 561,859, or about 1 in 6: this is a very striking difference.

Although the educational movement is rapidly advancing, I observe with regret that the comparative number of mixed schools, or schools in which children of all denominations meet, is declining. The clause in the act of 1833, which declared that "the wishes of fathers of families ought to be consulted and followed up, in whatever relates to the participation of their children in religious instructions," has been so far acted on, that although mixed schools are generally maintained, there are separate ones, where local circumstances and means render their formation easily practicable. M. Villemain reports, that there has been no objection to the establishment of special schools in favor of the minority of the inhabitants of a commune, professing any religion recognized by the law. The following returns show the proportions in which the separate and mixed schools exist:—

In 1837 there were	26,370	exclusively	Catholic schools.
	563	do.	Protestant.
	28	do.	Jewish.
	2,332	do.	mixed.
In 1840 there were	28,018	exclusively	Catholic.
	677	do.	Protestant.
	31	do.	Jewish.
	2,059	do.	mixed.

Thus it appears that the number of Protestant schools has increased, that of the mixed schools has diminished, and that the former has increased in a higher proportion than the latter has diminished. The number of pupils has increased also respectively in proportion with the increase of schools, excepting in the case of the Jews, who, when the report of 1840 was drawn up, had 1621 pupils less than in 1837; which is accounted for partly by the fact, that for some time an epidemic had raged among them, but much more from the desire of the Israelite parents to send their children to the other schools. I had hoped that religious toleration would have established a common system of education. Possibly, however, the division does not work badly, as it prevents all chance of one sect clashing with the other.

In 3403 communes (in nearly twice as many as in 1837) there are evening and morning adult schools, which are attended by 68,508 pupils. It is pleasurable to be enabled to notice this thirst for education in men, who, after a hard day's work, dedicate moments which would be otherwise spent in sleep or relaxation, to mental improvement. M. Villemain assisted at the examination and distribution of prizes of a large number of adults at Paris, directed by the Brothers of the charity schools, and witnessed the most pleasing instances of assiduity, good conduct, and advancement. Many philanthropists and (to their honor be it said) some of the teachers of primary education, teach gratuitously. The Association Polytechnique at Paris is attended by 1200 workmen.

The total number of teachers of primary education was in 1840—and it has increased since—62,859. The lay masters were 38,338, and those belonging to religious denominations but 2136, or about 1 in 19: there does not appear much danger of their engrossing the education of the lower classes in France. They are also subject to government inspection; they must abstain from politics, and are scrupulously regular in the performance of their duties. The "Good Brothers" have a private regulation, that they cannot open a school, except there be three of them together; and as most of the communes are too poor to feed and find accommodation for such a number, their schools are for the most part confined to the towns where they are established; however, the Roman Catholic clergy use every effort to have the children instructed by these devoted servants of the Church.

The number of lay female teachers and of those belonging to religious denominations is about equal—rather more than 10,000 of each; this difference in the ratio between the two sexes is very observable.

There are female training schools for women, not members of religious associations, at Argentan, Baguères de Bigorre, Mende, and other places. The young women remain at these establishments for two years, and are then considered competent mistresses. The importance of having them well taught is justly enforced by M. Villemain. He observes:—"The primary instruction of girls ought to advance in a like proportion to that of boys; the one touches, no less than the other, the serious interests of society and the happiness of families. Perhaps, even in the poorest classes, it is especially desirable that every woman should acquire such a degree of instruction as will insure to her influence and usefulness; giving her more power to assist her husband, educate her children, and soften that roughness of manners which the laboring classes will long retain." This is quite in accordance with the views so often expressed, and so zealously enforced in the *Athenæum*. Every reasonable means that can elevate the social position of woman, and compel the respect and deference of the other sex, should be adopted, as alike conducive to the happiness, civilization, and well-being of mankind.

There are 76 training schools for males, who generally pass two years in them. The course of education and discipline is exceedingly strict; thus in 1840, one young man was expelled for indecent conversation, a second for returning to his school in a state bordering on intoxication, a third for writing an improper letter, a fourth for having in his possession an immoral book.

The course of instruction comprehends sacred history, French history, geography,—that of France in particular,—writing in three different kinds of hands, French grammar, the rudiments of Latin, and such a knowledge of law as will enable the parochial masters to draw up legal documents if required to act as clerks or registers to the mayors, who, in the rural districts, are often in a very humble class of life,—geometry and music, and latterly some acquaintance with agriculture and horticulture.

The expense of these establishments falls on the parents, the communes, the departments, and the state; each of the three latter having the right of giving a certain number of free admissions, in proportion to the amount they respectively pay. The masters so trained, and all those who are regularly certificated, have an exemption from the conscription after ten years' service in school-keeping, but they forfeit that privilege if they abandon their calling within that term.

The entire number of scholars in the normal schools is about 3,000. As the present old and incompetent, because untrained, teachers drop off, a better class will succeed them, and so raise the standard of instruction. The expense of each pupil for board and lodging is about 250 francs per annum. Such are the general provisions of primary education in France.—*London Athenæum.*

* They have an establishment for their order in the old convent at St. Lo at Rouen, which was given to them by Royal ordinance in 1823.

The Vice-Chancellorship.

An event most remarkable, we may almost say unprecedented, in the annals of the University took place yesterday in the Theatre at Oxford. The gentleman who came next by order of rotation for the office of Vice-Chancellor was opposed; and though the result of the scrutiny showed a strong majority in his favor, the most novel fact of a Vice-Chancellor receiving his appointment by means of an academical majority—by means of the voices of members of Convocation—was seen, heard, felt, and made an impression which is not likely to be soon lost. What will come of this precedent remains for academical history to show. But academical history is totally unlike every other upon earth, if it does not show some considerable and permanent effects of it. Academical history may have laws of its own, certainly; and that of total stagnation may be one of them. Entire unfruitfulness, barrenness, aridity, entire lack of virtue and prolific vitality, may attach to the facts of the academical world; but if it is so in the present instance, it will be a strong example of the theory. If this fact is barren—if this fact stagnates—if the self-elected nominee of a rotation for centuries is once subjected to the approval of the mass of the University, and goes on, notwithstanding, being exactly what he was before—if this fact disappears without leaving any traces whatever on the officer who has felt it, it will be remarkable proof of the sterility of the ground on which it has fallen.

We look for the explanation of this University phenomenon, and we confess we can discover none, except that the official department in the University has imposed academical disabilities upon certain persons there, and that those persons have had recourse to this protest against the infringement of their rights. We give this explanation, because we literally are unable to conceive any other. If Vice-Chancellors went on conferring degrees and conducting business according to the established routine of the place, why what difference between one man and another for Vice-Chancellor? What earthly motive for interfering in the matter? What imaginable reason for being afraid of any man who simply acted as the executor of University law and custom? To account on any human principles for such an opposition as the present one, it must be an opposition in self-defence—it must be in consequence of those academical disabilities and deprivations which, as a matter of fact, have marked the late Vice-Chancellorship. Vice-Chancellors could not have gone out and come in otherwise than quietly if they had done what Vice-Chancellors before them had been contented to do; simply for this reason that no one member of the University could then have had the smallest object to gain in interfering with their rotation.

As it is, a precedent has been set of which it is impossible to foresee the ultimate consequences. For these two centuries has the right of veto upon the appointment of Vice-Chancellor existed on the surface of the statute-book; and it has been *quasi dead;* nobody has thought of it. A most powerful academical office has gone from one man to another, and nobody has lifted up his finger in the matter, because its powers were regulated by custom, and were only nominal ones. Power of punishment on the officer, power of *veto* upon him in Convocation, had existed side by side together in the statute-book without a collision; a tacit agreement had neutralized them both, and one unexerted right was balanced by another. But one power revived, and the revival of the other naturally followed it. The old balance was destroyed. A departure from custom on one side, brought departure from custom on another, and the whole academical display of yesterday. Shouts of *placets* and *non-placets* astonished the walls that for centuries had only witnessed upon that occasion the out and in Vice-Chancellors and the bedels; and feeling, energy, and life strangely convulsed the old mock dignity and security of academical form.

We earnestly hope that no further occasions will arise to lead to such displays, and that a quiet and regular University administration will take away all motive to an annual repetition of such scenes as that of yesterday. If the present Vice-Chancellor is wise, and willing to profit by experience, he will keep himself quiet, he will abstain from making his own religious prepossessions the standard of his academical duty, and will restore things to the level on which they stood before these interruptions took place. Let him attend to the fact of that public academical medium through which he has come into office, and not to a temporary majority. Majorities are very apt to elevate people, and then to desert them. Majorities are transient, capricious things, sometimes on one side, sometimes on another. On a late question the Hebdomadal Board had some 17 to 1 against them, now they are 5 to 1 for them. Votes alternate, but facts remain. The fact of a Vice-Chancellor entering his office through the medium of academical opinion may be the precedent of the same contest some other day, with not the same issue. And to allow the old state of things to go on again will be perhaps as safe and comfortable a course on the whole for the Hebdomadal Board to pursue, as to aim at the dangerous laurels of party majorities.

We must remind them that the office of Vice-Chancellor is in spite even of the halo of a majority, considerably lowered in dignity by such contests as the present. An officer who has to appeal to public feeling, to canvass, to have a committee, to advertise in the papers, and to use all the ordinary electioneering expedients in order to secure his appointment, cannot assume the high dictatorial ground of a self-elected grandee. He becomes forthwith a dignified servant of the University, and is responsible to the University for the way in which he conducts himself when in office. He must have the consequences of his acts, and their probable impression upon the academical mind, before his eyes, and not look to the mere responsible wishes of a clique or a board. He is liable any day to be called to account for what he does; the creature of an annual majority is not in a position to act autocratically, and to do what he likes.

We make these remarks without the slightest wish of offending or hurting the feelings of the present Vice-Chancellor of Oxford. We have simply stated the connexion, as it appears to us to exist, between the acts of the late Vice-Chancellorship and the academical display of yesterday; and we would caution him against pursuing a line which can do good to nobody, and may only bring the trouble and risk of future contests to the pursuers.—*London Times.*

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TERMS.—Board (including washing) and Tuition, in a full English course, together with the languages, if desired, per annum, payable quarterly, and in *advance,* $200.

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New York.—Rt. Rev. B. T. Onderdonk, D. D., Rev. W. Berrian, D. D., Rev. Prof. Charles Hackley, D.D., Rev. W. Morris, Rector of Trinity School, and Rev. W. Walter.

Western New York.—Rt. Rev. W. H. De Lancey, Rev. B. Hale, D. D., Pres. of Geneva College, Rev. P. A. Proal, D. D., Rector of ——, Utica, and L. Bush, D. D.

Laity—Levi Cook, 138 Pearl street; W. H. Townsend, corner of Nassau and Wall streets; James C. Parker, 53 Merchant's Exchange, and W. B. Townsend, Express Buildings. June 22.

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REV. WILLIAM MORRIS, RECTOR.

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In the latter, strict attention will be paid to the preparation of young gentlemen for commercial pursuits.

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Fuel for the season,	1 00

The 1st Term will commence Sept. 1, and end Nov. 23.
2d do. " Nov. 24, " Feb. 15.
3d do. " Feb. 16, " May 9.
4th do. " May 10, " July 31.

TRUSTEES.

Right Rev. Benjamin T. Onderdonk, D. D., President; Rev. Thomas Lyell, D. D.; Rev. William Berrian, D. D.; Rev. John McVickar, D. D.; Rev. Samuel Seabury, D. D.; Rev. Joseph H. Price; Rev. Lot Jones; Rev. J. M. Wainwright, D. D.; Rev. T. H. Taylor, D. D.; Rev. B. I. Haight; Rev. E. Y. Higbee, D. D.; Thomas L. Ogden; Benjamin M. Brown; Murray Hoffman; Wm. H. Harison; Abel T. Anderson; John Stearns, M. D.; W. H. Hobart, M. D.; C. N. S. Rowland; Anthony J. Bleecker; John W. Mitchell. October 21.

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New Hartford, Oneida County, N. Y.

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The course of instruction embraces the Classics, Mathematics, and Modern Languages; and will prepare the student for College, or for active business. Vocal and instrumental music will be taught when desired.

The government shall be strictly parental.

The religious instruction of the family is under the general supervision of the Rector of the Parish. The academic year consists of two terms of twenty-two weeks each, commencing on the first Wednesday in June and November.

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REFERENCES.—The Right Rev. W. H. De Lancey, Bishop of the Diocese of Western N. York; the Rev. J. C. Rudd, D. D., the Rev. P. A. Proal, D. D., the Rev. George Leeds, Utica; the Rev. Wm. E. Eigenbrodt, New Hartford.

June 29—yly W. H. PADDOCK.

ST. MATTHEW'S HALL,
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REFERENCE.—Right Rev. G. W. Doane, D. D., L.L. D., Burlington; the Rev. W. Staunton, Morristown; the Rev. S. Starr, Trenton, New Jersey. The Rev. Professor Ogilby, D.D., General Theological Seminary; the Rev. C. H. Halsey, Sing Sing, New York; and the Rev. Frederick Ogilby, Philadelphia.

☞ Application for admission or for particular information to be made to the

REV. P. L. JAQUES, RECTOR.
Port Colden, Sept. 17th, 1844. s28—8t

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The Churchman.

EDITED BY
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of whom it is the Official Organ of Communication with his Diocese.
It is published every SATURDAY for the Proprietors
BY JAMES A. SPARKS,
161 Fulton-st., opposite St. Paul's, N. York, UP STAIRS.

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